

The **CHRISTIAN STATESMAN**

Founded in 1867

Devoted to Christian Political and Social Science



Up from the grave He arose
With a mighty triumph o'er His foes,
He arose a Victor from the dark domain,
And He lives forever with His saints to
reign.

He arose. He arose.
Hallelujah! Christ arose.

Vol. LXI

APRIL, 1927

No. 4

The National Reform Association

Organized in 1863

HEADQUARTERS:

Publication Bldg., 209 Ninth Street, - - Pittsburgh, Pa.

This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"



THE CHRISTIAN STATESMAN

(Founded in 1867)

Official Organ of

THE NATIONAL REFORM ASSOCIATION

Published monthly at the offices of the Association at

PITTSBURGH, PA.—Annual subscription \$2.00

Printed by the Pittsburgh Printing Co., 530-534 Fernando St.

Pittsburgh, Pa.

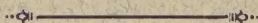
RATES—Payable in advance, \$2.00 the year. In Canada and other countries \$2.25. Single copies 20 cents. Club rates on application.

REMITTANCES—Should be made by check, draft or money order payable to THE CHRISTIAN STATESMAN, and mailed to Room 410, Publication Bldg., Pittsburgh, Pa.

EXPIRATIONS—The time of expiration is given each month on the wrapper. Special notice will be sent in advance. Please notify us soon after receipt of last copy if you wish discontinuance.

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SPECIAL TERMS TO CANVASSERS

THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY AT \$2.00 THE YEAR

209 Ninth Street, Pittsburgh, Pa.

EDITORS:

WILLIAM PARSONS

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Vol. LXI

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Address contributed articles to the Editorial Department; and business communications to the Business Department: The Christian Statesman, Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Entered as Second Class Matter, July 30, 1906, at Pittsburgh, Pa., under Act of Congress of March 3, 1879

Struggling Ideals

*"Two souls, alas, are lodged within my breast,
That struggle there for undivided reign;
One to the earth, with closely clinging organs still adheres,
Above the mists the other still aspires,
With sacred vehemence to purer spheres."*



HERE the spirit of America to make such confession today, it would have to be "four," instead of "two," when we come to study the prevalent ideals of the marital estate. That struggle today is intense. If one for a moment takes his eye from the reigning, conquering Christ, it becomes a doubtful, open question which one will win. In this struggle it is the Christian ideal of home life against the field. It is, "Thy sons O Zion, against thy sons O Greece," today as it was when Zechariah was preacher in Jerusalem.

Look at them, as they shout at us from the silver screen, the stage, the novel, the magazine and the pulpit. Here is the old jungle barnyard ideal of promiscuity. It assumes that man is a mere aggregation of material units and sex is nothing different than hunger and thirst, neither moral nor immoral. It is simply nature's struggle to perpetuate life. Mating is primarily for that purpose. The largest happiness for all concerned lies in a perfect freedom from the restraint of conventions or laws, and let propinquity be the only bond of union. This is evidently the ideal of communist Russia and such Anglo-Saxons as Bertrand Russell who in his book, "Education and Good Life," says of teaching his children, "I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding episodes." We have seen this doctrine portrayed on the screen until we are sick of it. Few, however, desire to be classed as free lovers. They prefer to pose in the next class. Yet there are millions of them in America.

The second has often been called the Roman ideal, because that ancient empire tried it out for hundreds of years, and when Christianity was compelled to salvage the wreckage of that empire, it naturally chose to save its own ideal and let that of pagan Rome perish. This ideal is perhaps best stated by H. G. Wells, in the World of William Clissold. "The community only becomes interested in sexual affairs when the public health is affected, or a child is born." This is Judge Lindsey's idea in his "Companionate Marriage." He has recently said,

"The real reason why society is concerned with marriage, is to provide for the protection and care of children. Chastity hasn't a thing to do with it, save as it bears on the coming and care of children."

A. Wakefield Slaton, New York's militant Unitarian pulpiteer, gives his approval to this when he said,

"Is Judge Lindsay right? So far as I can see he is. Christianity has from the beginning taught an unnatural suppression of natural desires. It has introduced the notion that each partner possesses a physical monopoly over the other. The contract should be dissoluble by mutual consent."

Their ideal can all be summed up in two sentences. Apart from natural affinity the only reason for permanence in the marital estate is the necessities

of children. The Church and State should only concern themselves to maintain the union during that period, and to the extent that childhood's necessities demand. This is the ideal proclaimed consciously and unconsciously by the pagan half of our population. Sad to say, if we read aright the decisions in the LeChance case in both the ecclesiastical and civil Courts of Quebec, ecclesiastical Rome is fostering that ideal in spite of her pretense of being the defender of the Christian standard.

The third ideal of the marital estate, that is being proclaimed in our country, is polygamy. This is oriental rather than occidental, patriarchal rather than national, the necessity of a pagan religion as much as the seeking of sexual desire. Backed by an organization that claims 300,000 members and a million adherents, it can scarcely be questioned that this ideal of sex union is struggling for supremacy. Uninformed people may believe that Utah Mormonism no longer believes in and practices polygamy. The facts, however, are that under the pressure of United States law, only a very few now live in avowed polygamy; a few more in surreptitious polygamy, but the Church still teaches polygamy as the ideal relationship, and only awaits the day of power to restore its practice. That semi-pagan civico-ecclesiastical imperium in imperio, has penetrated every State in the union, and the missionaries and teachers both present and defend this as the ideal relation.

Against all of these, stands the Biblical ideal that came to its perfection in the teachings of Christ and the Apostles. That ideal has these simple facts as God's will.

1. Chastity is a duty of all who are unmarried or widowed, and they owe it to God, to themselves and to society to keep themselves pure.
2. Marriage is the union of one man and one woman.
3. The marriage contract establishes an estate that should be for life and should be held inviolable.
4. The only lawful release from that estate comes when one party has destroyed it by violation or desertion. This ideal is the historic tradition of America. The utter confusion, however, of our marriage and divorce laws, grows out of the clash of these antagonistic ideals. We shall never have either uniformity, or Christian conditions until the Christian ideal triumphs over the jungleism and the paganism of our people.

What America needs today, is some mighty Elijah who can stand before the nation and say with a voice that can be heard, "How long halt ye between these ideals. If Jesus be God, hear Him in this matter. If your animal desires are your God, follow them, but do not try to do both."

We believe that Jesus Christ will win, because of the steady growth of His Church. With the increase in numbers of those who call Him Lord, there will come a stiffening of the popular approval of His ideal of the marital estate, and of the laws which protect and defend it. Until then, the fight is on and those who believe in Him and His ideals, must live them, teach them, seek for laws and customs to conserve them; pray for their triumph, and keep up faith in them, by looking unto Him who is the architect and builder of our faith.

NOTES BY THE WAY

IN dealing with Communism the government of Chili has adopted the drastic policy of marooning the leaders on an island off their own coast. This is both to prevent their activities in Chili, and also to protect other countries against them. Communists are rapidly becoming the Esau among the nations.

THERE are two reasons that popularize Mexican and French divorces among the people with leisure and money enough to make the trip. The first that it is the occasion for a rather pleasant outing. The second is that it avoids all the publicity, scandal and trouble to prove the truth of the alleged grounds.

THE French Senate ratified the treaty with the United States, February 24, by which the jurisdiction of the latter is extended to the twelve mile limit from the coast. This applies especially to rum running, but under present conditions of defence and travel, it is the more rational limit for territorial waters on any coast.

AFTER long continued agitation the German Reichstag has passed a bill making the circulation of obscene literature a crime. The statement was made during the debate on the subject, that 2,000,000,000 obscene leaflets are in circulation among the 68,000,000 people of that country. As in the United States it is purely a piece of commercialism.

SWEDEN and Belgium have led the way in a treaty of perpetual peace that they pledge one another shall never be broken for any cause whatever. When a few of the numerically large nations follow that example, it will outlaw war and establish that outlawry as an international law. It will still need the World Court, though to thrash out their differences.

A POPULAR writer recently remarked that "the microbe of divorce is as recognizable as any other disease germ." But it seems to us that divorce is simply social surgery. It may be made necessary by the malign influence of half a score of social accidents. Reckless surgery is sometimes as dangerous as disease germs, and it is the habit of reckless social surgery against which we protest.

POPULAR magazines have been replete with discussions as to marriage and divorce in America during the last year. The Religious Press on the contrary has been remarkably reticent, in fact almost silent. Why? Is it the consciousness that the time is coming when the Church will have to take this matter up in earnest if she saves herself from the flood of pagan hedonism that is sweeping over the people, and this leaves her shivering on the brink like a swimmer dreading the water? There is something to be said for that view.

ACCORDING to commonly accepted Christian chronology, the year 1927 is the nineteen hundredth anniversary of our Lord's beginning of His public ministry. The Y. M. C. A. of the world is proposing to begin this year, a three year celebration of His public ministry, in order to call attention to the progress the world has made, and to visualize the distance yet to be traveled before this world has become His Kingdom.

SOME knowledge of Roman Catholic toleration can be gained from such statements as recently appeared in "Tevere," of Rome. "The Y. M. C. A. is a Protestant, Masonic, American affair, beyond all possibility of redemption to Italianity." There are those who know perfectly well that it is not either one of these, though there are some of all of these classes to be found in its world membership.

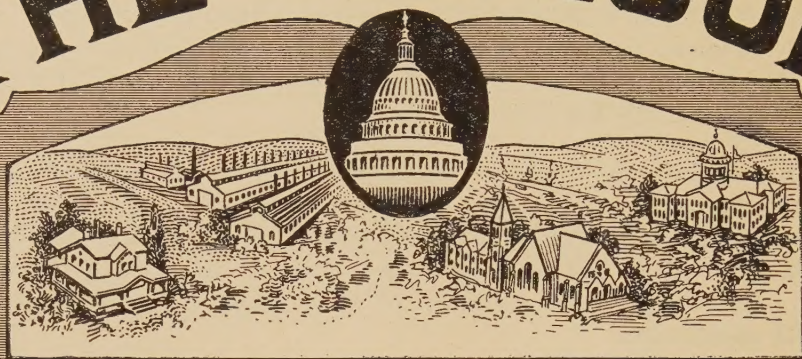
THE spirit of New York's night hawk, smart set, foreign element is well revealed by the fact that when the Federal officers padlocked the famous Night Club, kept by Texas Guinan, and known as the 300 Club, a representative of a neighboring club was stationed at the door to hand circulars to disappointed patrons, telling them where to go. It ought to be easy for the Federal enforcement men to get that outfit.

ONE of the most striking and emphatic sentences of the Bible is that one where the prophet Malachi said, "I hate putting away, said Jehovah." Doubtless he hates it as much today as he did then, but doubtless also he hates with a more fervent hatred those things that lead up to it, and make it a social necessity in any case. If men would be on God's side they should turn the force of their hatred against those customs, habits, institutions and laws, that lead up to this thing which God says He hates.

WITH the purpose of determining the rights of parents to protect their children against Christian ideas in a Christian country, a London Jew has begun suit against some Christian teachers. The magistrate ruled that if the son were 16 years of age or over, he had a personal right to embrace Christianity, and advised against further action for damages. On the same grounds that the Court reversed the will of Mr. Girard, I suspect there would be no law to sustain such action in the United States.

JUDSON C. WILLIVER, writing in the March issue of the Review of Reviews, takes the ground that the chief reason why Americans go to France for their divorces, is the element of secrecy which this course provides. French law is somewhat like that recently passed by the British Parliament, which forbids the publishing of any pictures or details concerning the case or the participants. Where these divorces are obtained in the provinces, an entire secrecy can be enjoyed by those securing such divorce. An added reason no doubt, is that French Courts do not take cognizance of collusion and both parties need not appear.

THE OUTLOOK



Facts About American Divorces

What is commonly known as the divorce evil is no new thing in American life. It goes back to the early years of the last century. Connecticut seems to have been an early offender in this matter, and was sharply criticized by President Timothy Dwight of Yale. President Woolsey in 1867, treats it as a matter of years standing. Thirty years ago, Lord Bryce wrote that the United States was enacting the greatest tragedy in modern times in her hodge-podge system of divorce laws. The growth of this evil has been fairly steady for a century. It has been estimated that in the last 50 years 1,689,600 people have been divorced by American laws. In our judgment this is an underestimate. This does not include those who have secured divorces abroad.

In 1925, the last available figures for the United States, there were 175,595 divorces granted, and approximately 1,250,000 marriages performed. This is about one divorce for every six and one-half marriages. The latest available figures for the several States are for 1923, Nevada having the largest percentage. In that State 1,208 marriages were performed and 1,325 divorces granted, or slightly more divorces than marriages. Of course, they were not all granted to bona fide residents of the State. South Carolina grants no divorces. North Carolina, however, does much of her work in this line, and grants one divorce to 16.8 of the marriages. Some of the citizens of South Carolina go to Nevada and foreign countries.

The State which stands next to Nevada is Oregon, with a record of 1 divorce to 2.6 marriages. The next to South Carolina at the other extreme, is New York with 1 divorce to 22.6 marriages. This, of course, does not include her foreign divorces.

In 1924, there were divorces granted to 4,559 girls under 17 years of age, and 2,507 granted to boys under 19 years of age. In this matter of juvenile marriage and divorce, when the bride is under twenty, she runs three times

the risk as those over twenty-five. Where the groom is under twenty, the percentage of risk is two and one-half times that of men over twenty-five.

Of recent years it has become quite the fad to go to France for a divorce. In Paris, on account of attorney fees this is a luxury, obtainable only by the rich. In the provinces, there is more secrecy, less expense and equal expedition. Mexico also is bidding sharply for this business and getting it. Yucatan was a Mecca for those seeking freedom, until the Mexican Supreme Court declared that law unconstitutional. Now, many of these divorcees have remarried in spite of the fact that the Courts here do not recognize foreign decrees. It is rarely that anything is done about it. The other Mexican States near the border are developing a sort of cash register business in this matter with like confusing results. Many citizens are taking this gambler's chance with the Courts of their own States. Against these foreign divorces must be placed as an offset, those secured in our Courts by Canadians. One-third of all divorces granted to foreign residents in the United States, go to Canadians, so that her comparison recently published of only 1 divorce to 163,000 of her population as compared with 1 to 685 in our country, needs some correction. There are no figures as to these foreign divorces, except that France is credited with 300 for 1926. Only 65 percent obtain divorces in the State in which they were married. This means that at the rate divorces are being granted today, a city as large as Pittsburgh, Pa., could be made up of divorcees every two years. At the present rate of increase, the number of divorces will equal the number of marriages in 1938. Two-thirds of these people lived in wedlock less than ten years. One of the striking developments of recent years is collusion and often the staging of proofs to be used in Court; a majority of all defaulted cases are instances of collusion.

One of the outstanding facts in this matter, is the crazy divorce laws of the United States. South Carolina has none, and 47 of the other States each with its own, no two of them alike, another set each for the District of Columbia, Alaska and Porto Rico. As to recognized causes, there are 52 in all, perhaps no State having more than 17. As to required residence, 23 States require one year, two and the District of Columbia require three years, and one State only six months.

As to the causes of divorce, no doubt, the deepest and most fundamental cause of this increase, is the dissolution of Christian ethics in the minds of the non-church portion of the American people, and the frank acceptance of the pagan ideas and ideals concerning sex and marriage. Free love, companionate marriages, trial marriages, and all sorts of loose unions, have of recent years been advocated by such widely read writers as Russell and H. G. Wells, such social workers as Judge Ben Lindsey, and preachers like Slaton of New York, to say nothing of the communistic, socialistic, and atheistic so-called intelligentsia.

There is a second group of causes that lie nearer the surface. They are the economic independence of women, the growing equality of the sexes, birth control, which is removing the binding power of children, hasty, inconsiderate marriages, loose divorce laws, sensation chasing as a social habit, and the utter

want of agreement on the part of the various churches in their policy of opposition to divorce and remarriage, drunkenness as a diminishing cause, crime and venereal disease.

The alleged causes are incompatibility, desertion, cruelty, abuse, non-support, insanity, guilty of a felony, adultery and the remainder of the 52 varieties. The causes alleged bear far more relation to the requirements of the law in the State granting the divorce than they do to the actual facts in the case. The great majority of contested cases palpably carry the taint of perjury, but nothing usually is done in that case.

As we study the people to whom divorces are granted, we find they are not the Christian, church-going class, as a rule, although it does affect them to a slight extent. One of the Lutheran papers recently published an article in which the statement was made that not more than 1 to 78 marriages in that Church ends in the divorce Courts. Other churches probably would not present as good a showing, but that of the 45 percent of church adhering people is very creditable. It is the non-church, socialistic, communistic, pleasure mad, dollar chasing, atheistic, Christianity hating members of society who furnish most of them.

In a study of nativity, the second generation of immigrants evidently furnish the largest group, though a considerable number of immigrants who leave their families in the old country seek separation from them to remarry here. The cities have a far larger percentage than the rural districts.

It must also be borne in mind that the number of divorces granted in any one year, bears but a slight relation to the number of homes that are broken up by these fundamental causes. The average time between the break up of the home and the securing of divorce is slightly more than three years. Many do not remarry, but live apart, some become repeaters, and some contract common law marriage and are seldom molested. In fact, during the first week in March, one of our daily papers carried a discussion of the relative merits of the two types of unions.

The effects of this tragic condition in which we are drifting toward the maelstrom of social corruption are, the over burdening of mother's pension funds, the filling of orphan asylums, the not infrequent mating of brothers and sisters long separated and, therefore, unknown to each other, a rapid drift toward the condition of ancient Rome in the Empire period and crowding close upon that of Soviet Russia.

Who, or what, is to blame for all this? First of all, the rapid growth of materialistic, atheistic thought which finds expression through socialistic, communistic and atheistic organizations, as well as through literature and the great Universities. For instance, our first encounter with H. G. Wells' ideas was through one of his books in the hands of a 19 year old girl in the University of Oregon, the next to the worst State in the Union in its showing on the divorce evil. The provincialism of the States and their jealous reluctance to grant additional powers to the Federal Government, the influence of Mormonism in Congress, and in the North West States, the influence of radicalism in the

great cities, and a lack of uniformity and clear testimony on the part of the churches, may be given as some of the reasons for the prevalent divorce evil in this country. Had we been one-half as vigorous in campaigning for the purity and integrity of the home as we have been for Prohibition, conditions would long since have shown improvement.

Crashing The Gates

Foreign elements of our population, it is doubtful if we can say citizenship, are determined to break down the present immigration laws. The Fellowship Forum, published in Washington, D. C., is to be credited with unearthing the following plan, which they believe will be successful by 1930.

Under their plan, an effort is being made to induce social workers throughout the country to aid the conspirators in their effort to tear down the immigration wall. With a signature very foreign in character appended, letters have been received by a number of social workers in different parts of California which say:

"As a social worker, you recognize that a disrupted family is society's worst menace. Restoration of these on a vast scale can be secured by your cooperation. We are trying to locate every case in the United States where an alien has wife, husband, son, daughter, father, mother, or other relative stranded overseas. Thus we can overwhelm Congress with human interest stories in such tremendous volume, giving such exact details, that we will break its will to hold the Immigration Restriction Act. These stories, with the probabilities that great masses of foreign voters back their sentiments, will help us to destroy this unjust, discriminating, unrighteous law."

Most of these people knew perfectly well that they would be separated from their families before they left the old country. Many of them left as part of a plan to crash the gates. Many of them don't care a straw to be reunited with their families, and probably would not live with them if they were in this country. If they care enough for this desirable end, they can accomplish it in either one of two ways. They can return to their families, or they can assist their families to be placed upon the quota list at the earliest date possible. But this course is certainly wise for every true American; when these sobstories appear, regard them as propaganda, and generally as hypocritical bunk that is being used by those elements of the population, which desire to Europeanize America. Remind your Congressman of this organized propaganda when the bills come up for consideration.

One Cause Of Divorce

Thomas Parran, Jr., Assistant Surgeon General of the United States Public Health Service, gives this significant note of warning in an article which he contributed to "Social Hygiene," for January 1927.

"Another unfavorable tendency, which is widely commented upon is the relaxation of the moral code which has occurred in recent years. This seems to be a part of a wide spread revolt against all forms of restraint, of a desire for personal freedom unhampered by the shackles of law or custom. Although commercial prostitution has been abolished in law and in fact is not thriving as it formerly did, the opinion prevails that clandestine prostitution has materially increased, that the moral standards of women are lowered, and that a single standard of morals is being approached not by an elevation of the male but by a degradation of the female sex. If this be true, and there is much evidence to support the belief, it not only adds tremendously to the difficulties of venereal disease control but is of dire significance in its ultimate effect upon that most fundamental of human in-

stitutions—the home and the family—which has always constituted the citadel of our civilization.”

That this to some extent is true is probably a fact. That men are any more willing, knowingly to accept an unchaste woman as a wife, we question. If they are, this ugly spectre of disease will increase the divorce rate of the future. This tendency is still largely confined to the non-Christian part of the population, using this term in its spiritual, rather than its racial sense. A writer in the Lutheran recently estimated the proportion of divorces to marriages as 1 to 78. This is probably about what all the evangelical churches would report if they had statistics, and this is something of an indication of the extent to which Christian ethics still rule in these churches. But how long they can stand against this flood of anti-Christian licentiousness it is difficult to say. Perhaps they can breast it as they did in the Roman Empire. That is the only hope today.

A Continuing Education

One of the distinctively American institutions is the summer Chautauqua. Begun at Chautauqua Lake, by Bishop Vincent, it afterwards was taken to innumerable smaller places by the enterprise of the Redpaths, and such organizers as Dr. Pearson. In this stage it has proven a splendid bit of education for enterprising towns and small cities from the Atlantic to the Pacific. It is true that with the development of the movies it has become more and more difficult to finance these enterprises, and the promoters have been compelled to ask more of the local guarantors each recent year. Now comes Dr. S. Parks Cadman, with a project to organize a Chautauqua, to be centered in New York City, capitalized at \$5,000,000, that is to take to 630 towns, to start with, Broadway shows and other attractions. If it succeeds it is to be greatly enlarged as time goes on. We have witnessed some Broadway shows in connection with those presented by the present bureaus, and our judgment is that it only needs a slight extension of this element in the enterprise to kill it entirely. We are in favor of all valuable continuing education for the benefit of those beyond school age, but we are growing suspicious of the type of education that emanates from New York City. Union Theological Seminary has done more to disturb and embitter the life of the American Churches, than any other one center of learning in the United States. Tin Pan Alley has made American music a disgrace and a laughing stock of the world. Broadway has ruined the road so far as the theater is concerned. Its various propaganda mills are doing more to misinform the American mind than all other centers combined. Her filthy magazines are a menace to every community in the United States where they are not excluded by law. Her chartered Atheism is doing all it can to poison American life with the virus of hell. Her East Side Communism is a menace to every industrial community, and her insane devotion to Gambrinus and Bacchus make her the enemy of the whole country. Her Tammany is the curse of the politics of the whole nation. Why should we welcome another outlet for her peculiar mentality. We believe that we are justified in regarding this with suspicion.

Recent Developments in the Prohibition Cause

In spite of the filibuster in the Senate, during the closing days of the 69th Congress, the Prohibition Reorganization measure sponsored by General Andrews was passed and signed by the President. This measure creates a separate bureau under the department of the Treasury, and places the personnel under civil service regulations.

Of but little less significance is the fact that several of the Beer Bloc Senators deserted their cause and voted for the measure. This produced a violent quarrel among them, and Senator Bruce, of Maryland, threatened them with political vengeance when next they should appeal to their constituents.

This fact placed along side of Governor Smith's declaration for enforcement of the Eighteenth Amendment and the Volstead Act, and Senator Edwards' plea for peace and silence indicate that for political reasons, Tammany has seen the signs of the times and is shifting from unqualified opposition to the straddle position of personal, theoretical wetness and political, opportunist dryness.

And now comes the caucus of the Democratic members of Congress, and declares that the party will not make Prohibition an issue, but ignoring it will unite on other issues.

Last of all, Captain Stayton, Chief of the Association against the Prohibition Amendment came out as opposing the move to call a Constitutional Convention, much to the disgust of Assemblyman Culliver, of New York. His bill was rejected March 10. All of which means that Prohibition is steadily winning its way. Even the propaganda is fading out to the innuendo, indefinite, suggestive state. We shall expect soon to read that Colonel Stayton has accepted a position as advertising manager of some reputable business, and we shall be among the first to congratulate him upon his good sense.

Prohibition Beneficial in New York City

Careful study of the crime statistics of New York City, for the last sixteen years reveals the benefits of Prohibition to that city, in spite of its constant assertion of the contrary. The facts are set forth in the following table:

	1910	1926	More	Less
Population.....	4,785,000	5,924,000	1,139,000	
Arrest for all causes except traffic violations.....	163,532	186,869	23,337	
Felonies.....	20,377	20,453	76	
Misdemeanors.....	137,593	136,280		1,313
Juvenile Delinquency.....	10,914	5,690		5,244
Simple Assault.....	10,974	5,213		5,761
Intoxication.....	35,258	12,330		22,928
Disorderly Conduct.....	32,773	38,688	5,915	
Vagrancy.....	3,801	1,946		1,855

Where are the white caps of this crime wave? A single glance at the table reveals that it exists only in the heated imagination of wet propagandists. With more than a million increase in the population, there has been but a small increase

in any kind of crime while to have continued as it was under the old saloon regime there should have been a twenty-five percent increase in all. In those infractions of the law directly related to the use of intoxicants there has been in all cases but one a substantial decrease. Of course, if all liquor law breakers should suddenly be arrested, it would change this table for the year 1927, but not for long. If New York would do her duty faithfully in upholding the Constitution of the United States, the showing would soon be vastly better than it now is.

Wise Strategy

A wise bit of strategy was that of the Pennsylvania branch of the Lord's Day Alliance, in calling for a rally of all the forces at Harrisburg, while the Committee having charge of the bills to repeal or weaken the Sabbath law of 1794 was considering them.

Thirty-eight religious, social and reform organizations responded by having representatives present. No attempt was made to intrude upon the legislature, for there was no public hearing. Many of the delegates visited both branches of the legislature which was in session.

The first gathering was held at the Penn-Harris Hotel, where about 500 guests enjoyed both the luncheon and a strong, masterly address by one member of Governor Fisher's cabinet, the Secretary of Agriculture, Hon. Charles G. Jordan.

Joseph M. Steele, of Philadelphia, presided at the luncheon, and Bishop James H. Darlington, of the Protestant Episcopal Church, offered the invocation. Bishop Berry, of the M. E. Church, and the speakers of both branches of the legislature were present as guests.

At three o'clock in the afternoon a larger number gathered in the Grace Methodist Episcopal Church, where Bishop Berry presided.

The Hon. George A. Hoverter, the Mayor of Harrisburg, the Hon. John W. Vickerman, of the State Federation of Bible classes, another member of Governor Fisher's cabinet, Mrs. E. H. S. McCauley, Secretary of Welfare, and Federal Judge Albert W. Johnson, made strong, clear addresses in favor of retaining and supporting the present law.

In the evening and in the same church, the Rev. A. P. Bittinger, President of the Pennsylvania Lord's Day Alliance, presided. Joseph M. Steele and John Robert Jones, Esq., of Philadelphia, the Rev. J. C. Pinkerton, of Indiana, Pa., Doctor T. T. Mutchler and the Rev. P. Y. Schelley, of the Lord's Day Alliance, presented different phases of the work. At the close of the session, the following resolutions, presented by the Rev. Walter B. Greenway, of Philadelphia, were adopted.

Whereas, The American Christian Sabbath is a religious and civil institution fundamental to the best interests of our government, and

Whereas, Certain interests and individuals have organized for the announced purpose of repealing our Sunday laws that a liberal Sunday may prevail, therefore, be it

Resolved, First, that we the representatives of our several organizations hereby reaffirm our belief in the Christian Sabbath and pledge our united support in

its defense. Second, that we call upon all good law-abiding citizens to set an example by personally observing the day. Third, that we appeal to our legislators not to support any measure that would repeal or weaken our present Sunday law. Fourth, That we call upon officers of the law to enforce the Sunday law as directed by the act of Assembly. Fifth, that we request the editors of the public press to give the question of the proper observance of the Sabbath such notice as is warranted by the importance of this time-honored American institution.

The impression made by these conferences was clear and helpful, the newspapers gave good accounts of the gathering, and the delegates went home with the assurance that came unofficially from legislators, that so long as the people of Pennsylvania elect the sort of men which now compose that body, there will be no tampering with this old law which was passed by the framers of the Declaration of Independence, and the United States Constitution.

Saturday Half-Holiday

There is a growing tendency in all lines of business in the larger cities, to close at noon on Saturday. We are all familiar with Mr. Ford's recent move to make the entire Saturday a holiday. It will be a splendid thing when small city and town business as well as farmers, follow this custom, so that Saturday becomes a universal holiday. We are in favor of this for several reasons. First, because we believe that we can produce all that we need to produce in five days, each week.

Second, because we believe that a care-free play day, is a splendid thing for all the people. While some will abuse it as they do all leisure, the great majority would use it to cultivate physical, social and æsthetic graces. This would be very greatly to our advantage as a race and a nation.

Third, we believe it would go far toward balancing consumption and production and make for independence of foreign markets and larger consumers. As one looks at the gardens about the homes of miners and mill workers, we can imagine them considerably enlarged, and that in many other ways more of the wealth produced would find its way to the people.

But just now, we are chiefly interested in it as a strong bulwark of the law, for a more complete rest on the Lord's day. Such a custom would take away the only plausible argument that commercial sports and entertainers have. Not that we concede the argument is valid. It is not. It is just plausible. Already, to one who knows the extent of Saturday half-holidays in our cities, the plea for Sunday ball and movies because that is the only time the tired worker can enjoy them, has a hollow, fakir, ring to it.

The tired exhausted worker, who has no time to enjoy these things but on Sunday is happily growing rather scarce. But we would like to banish the type entirely, and so in spite of Reinhold Niebuhr's rather ugly characterization of Henry Ford's plan, we hope it will succeed and be permanent, and that the time will soon come when all business and paid labor will be limited to a five day week and Saturday be our play day, and the Lord's day our quiet, religious rest day.



Contributed Articles



Divorce Orphans

ELLA MARTIN GEORGE

A judge of the Court of Reno, Nevada, the Mecca for those who wish to break their marriage bonds, said to a friend, "Well, when I grant a divorce, I have the satisfaction of knowing that I have made four persons happy. The released husband is happy because he is legally free to enter the matrimonial relation with the woman who is anxiously awaiting the removal of the barrier which has been in the way of this new union. They are both happy. The released wife and her fiance are also happy because this new union may be legally formed."

With deeper insight and far more humane sympathy, Judge MacNeille, of Philadelphia, gave an opposite view of this social epidemic. "Ninety percent would be near the truth about the delinquent children who come from the broken homes; broken by death, desertion or divorce. At least that has been my experience. I have found that the child who has lost his father or his mother is deprived of about ninety percent of his chance in life." Why a child with both his father and his mother watching over him stands a better chance, than the child knowing only the influence of one parent to grow up into a useful citizen instead of a thief and a gunman, is one of the psychological mysteries I have never tried to explain. I only know it to be a fact.

Being a member of an association which prides itself in the appellation, "Organized Mother Love," one's mind naturally reverts to the children of these two homes. Had the aforesaid judge no concern about their happiness? Has the Church of God no concern for these divorce orphans? Some of her ministers, for the paltry fee put into their hands, give their sanction to this unholy bond that robs children of the most precious earthly heritage that God has ever bestowed upon a child—reciprocal love. These children are robbed of that love which seems to be a spark from heaven, a symbol of God's love. What has a child left when love is gone?

Divorced parents not only rob their children of this love, but they ruthlessly take away from them their inherent rights. Every child has the right to parental care which includes proper and healthful food, comfortable clothing and sufficient shelter. Not only so, it has a right to be educated, morally guarded and spiritually trained. Who is responsible for these obligations? The parents. Do divorced parents fulfill these obligations? In most cases they do not. It is too often felt that a release from one's partner in life carries with it a release from any responsibility to the children.

How does this wrecking of families affect the moral and spiritual status of the child? It is ruinous. He becomes hardened. He has lost faith in God

and humanity, since his own flesh and blood have failed him. He has not developed in him that strength of character that would help him to overcome temptations because of the lack of parental training morally and spiritually. He becomes an outcast—a vagabond. He joins the tribe of Ishmael with his hand against every man and every man's hand against him.

The community suffers. He becomes a criminal. Instead of a valuable and honored member of society he becomes a menace and a burden to it. Who is responsible for this crime against children and society, and the sin against God? First, the divorcees who have broken their marriage vows and sent their children adrift upon the sea of life without a guiding star. Second, every individual who has not protested loud enough against this evil. Third, the Church that has not cried aloud and lifted up her voice against this heinous crime; the Church that has not emphasized God's teaching on the subject as found in Matt. 5:31, 32 and 19:1-10, Mark 10:1-12 and Luke 16:18, or that continues in her membership open violators of this law; the State that has enacted divorce laws that are not in accord with God's law. With the cry sounding in our ears, of divorce orphans that have been robbed and spoiled, let us set up a barrage that will stem this tide of evil.

The Bible In English Law

WM. BULLOCK

PART II

Another question which I am asked to consider is this: How can Britain, with scripture incorporated into her common law; with civil government controlling the church, and with civil enactment covering religious education, endure institutions fundamentally hostile to such provisions, and how can she legislate morally hostile procedures? In other words, how does she endure the licensed drink traffic, destructive of her moral and economic interests, and how can she explain legislation to legalize race track gambling? More, how can class clashes and economic struggles persist so severely? How come these moral anomalies?

We suggest three possible explanations:

I. The Fact of British inheritance.

Britain has a long past. Institutions were injected which have grown hoary by years and powerful by custom. Anglo-Saxon feudalism with serfdom and aristocracy, Roman Christianity with civil and religious autocracy fastened themselves upon this people. Roman taverns perpetuated themselves in the English "public-house." The ancient German and Britain drank their brew of wheat and barley from the skulls of their enemies. Boadicea, condemning the intemperance of her enemies, counselled her soldiers,—“To us every herb and root are food, every juice is our oil, and water is our wine.” But the English “pub” so like the Pompeiian tavern, during the Roman period, became such centers of drunkenness that they were placed under the care of the clergy. Later, a fine was imposed upon the priest who officiated at the altar in a state of intoxication.

The hunt and the race are also relics of ancient aristocracy. They have entered into nursery rhyme,—

“All the king’s horses and all the king’s men
Cannot put Humpty Dumpty together again.”

The King still has his horses, as also have “the king’s men.” The thing is deeply entrenched.

II. The inherent spiritual nature of true reform.

Jesus Christ is the supreme legislator. His law is enunciated, not as a written law, but as a living personality. Law makes nothing perfect. Beatitudes are living realizations. Paul, after Him, conceives of His law as “love out of a pure heart.”

British, or any other legislative incorporation of decalogues or golden rules, authorization of scriptures, or establishment of churches, in essence, are like adding a burning taper to the brilliance of the sunlight. The scriptures possess their own power to propagate the ideal life. Teaching them, the church creates ideal king, legislators and society. Episcopacy survives, not by legislation, but by spiritual power. Nonconformist Christianity, we submit, has been and is more potent of spiritual force and moral reformation than all civil enactments, or the things enacted. Protestant Christianity has protested alike against the tyranny of the tiara and the crown. The light and fire of Wickliffe, Tyndall, More, Ridley, Cranmer, Latimer, Bunyan, Wesley, Whitfield, Booth, and the noble army of martyrs, opposed by the “powers that be,” have secured for us, through their spiritual exaltation, the civil and religious liberties enjoyed today. The fundamental principle of the Reformation, alike the secret of reform and the pledge of liberty, that the scriptures belong to the people, was emphasized by England’s greatest statesman, Gladstone, when he said,—“My only hope for the world is in bringing the human mind into contact with divine revelation.”

The progress of Christianity in our own land and in all lands where the gospel is preached demonstrates that the power is in it, and, by whomsoever declared, needs only to be known to produce its fruit. The seed will grow to be the sheltering tree. The leaven will leaven the whole lump.

III. The slow development of conscience.

Ten centuries of Roman autocracy gave way to the light of the Reformation, but it was through blood and fire, incidentally aided by Henry VIII’s “political and personal exigencies.” In the light of that new day it required twenty years of strenuous agitation to turn the sentiment from slavery as a “scriptural, classical, necessary, beautiful” thing to a “hellish traffic.” Economic interests had to co-operate with moral odiousness to make abolition appealing. But it came to pass, and when “foot treads the soil of England, that moment he is free.” Our American experiment with slavery demonstrates the amazing stupidity of the dormant conscience which could, in the interest of a selfish economy, and in the presence of a worse than brutal inhumanity, harmonize

Christianity and slavery; demonstrates also the power of that quickened conscience which struck the deadly thing its death blow.

The elimination of autocracy and the establishing of a popular government, not by the divine right of kings or popes, but by the divine right of the people; the abolition of slavery and the guarantees of freedom, civil and religious in Britain; the outlawing of slavery and rum in the United States, are evidences of an awakening conscience that will apply itself to the drink traffic in England and to its other vices. The vision of mistaken economy and the sense of moral odiousness will rouse the lion from his den to crush the "vested interests" which prey upon the moral degradation of the people. The thing will go.

It must be that the elimination of the great vices that has already taken place are but steps in the process of human advancement which portends the final emancipation from the evils which afflict mankind. The finest thing about the British law is its conservative power. It never slips back as did France in her revolution, Germany in her wild rush for power or Russia in her mad, blind struggle for liberty. This, we believe, is because of its inclusion of the Bible as a part of its common law and its frank consistent acknowledgement of its relation to Jesus Christ.

What this theory has done and is doing for Britain, it has done, is doing and will continue to do for America.

We should not discountenance corrective legislation here, but we should glory in that vision and conscience expressed in such legislation, and in the growth of that moral sentiment by which such legislation alone can be enforced,—the sole secret and basis of which is the Bible, the word of God.

"This lamp from off the eternal throne

Mercy took down, and in the night of time

Stood, casting on the dark her gracious bow,

And evermore beseeching men with tears

And earnest sighs, to bear, believe, and live."

The Unbreakable Home

ALFRED NEWBERRY

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By the Courtesy of the Journal of Social Hygiene

The study of divorce is simply one of the many trails that lead us back into the home. Using it as such, we find ourselves confronted by a mass of figures, the true meaning of which has not yet been discerned. It is true that today there are twice as many divorces for each one hundred marriages as was the case thirty years ago, and by estimate, four times as many as was the case fifty years ago. The total number of divorces, annually, is now in the neighborhood of 170,000, and the growth toward that figure has been a steady one, as has the increase in the rate also.

Nobody knows what these figures mean. In the half century which they cover, many changes have taken place, not the least important of which is the

growth in woman's freedom. This growth has been registered, politically and economically, and divorce may be one of the ways in which it has been registered socially. In any case, it is obvious that the woman of today is different from the woman of fifty years ago, in the respect that she no longer has to accept bad treatment or infidelity simply because of the economic pressure, or of the attitude of society. If we may hazard a guess, we should say that the proportion of women seeking escape from the marital bond was as great fifty years ago as it is today, the difference being that today the desire can be realized in a larger number of cases.

But whatever the explanation of these figures may be, they do obviously and unavoidably signify that the broken home is a constant, not an intermittent, phenomenon in our society. And the spiritual importance of this is just as great whether we are considering hundreds of cases or thousands.

As to the causes of divorce we may safely say that the Court hears only the occasions, and not the causes. The legal grounds for divorce and the requirements of the State in most instances do not coincide with the basis upon which the physical break-up of the family is wanted. The causes often precede the grounds. It is necessary to travel to another State, even to another country to find a place where the legal requirements can be satisfied, and the causes may obtain the result desired.

For that reason, socially-minded persons, like Judge Hoffman, of the Domestic Relations Court in Cincinnati, Ohio, have instituted methods whereby the true causes for divorce may be found. Professor Hornell Hart, gives the findings of Judge Hoffman's methods in a paper published in the proceedings of the Fourth National Conference in Social Service, in the Protestant Episcopal Church. One of the commonest causes for the beginning of the break in the home, according to this study, lies in the realm of sex. This sex antagonism is due sometimes to false ideas on the part of the woman, who, too frequently, has been trained to think of ignorance as innocence. Sometimes it arises from false ideas on the part of the man, who, too frequently, has received his training from previous vicious practice, or who has absorbed a no less vicious philosophy of ownership. Everything from thoughtlessness to brutality and perversion may be read in the painful disclosures of these broken bonds. One sees the most astounding attitudes asserted and for years conceded, the most horrible ignorance and falsely conceived humiliation pictured. His would be a hard heart, who did not sympathize with many of these seekers for freedom from a bond which, to them, is the very opposite of hallowed.

Divorce may be regarded as one of three possible outcomes of a marriage, according to Professor Hart, in the article referred to. Two persons bound together in marriage are going to achieve harmony, or fall into a prolonged conflict of mutual antagonisms, or they are going to break the bond.

In the last event, namely, the breaking of the bond, there is danger to society, to the individuals involved, and to their children. In the first place, it attacks the permanence of the marriage bond. A contract cannot be properly entered into as a life-long contract if, back in the minds of the persons con-

cerned, there is an idea that it is not necessarily a life-long contract. That idea fundamentally changes the approach. A wealthy man can assume the overalls of the laborer, but he cannot assume the laborer's anxiety over a penniless old age. The wealthy man can never enter the laborer's experience fully enough to prove anything, because he cannot separate himself from certain facts in his life, which are wholly opposite to those with which the laborer faces life. To know or to feel that marriage is dissoluble vitiates the attempt to treat it as if it were indissoluble. In the second place, it deprives the child of his most precious social endowment, a background of love; and, in the third place, it deprives him to all intents and purposes of at least one of his parents.

Divorce is, therefore, a flaunting challenge to the only power on which we can build an order that is part of the eternal Kingdom of God—the power of love. The Christian is committed to the entire good of the entire number, not merely the greatest good of the greatest number, and he cannot acknowledge that any institution, or device which negates the power of love, can be a step in the right direction.

THE HOME THAT MAY BE BROKEN.—But were we able to render divorce impossible by completely successful prohibition, we should not have thereby solved our problem. All we should have done by that would be to have stated in legal language that there can be no grounds for divorce. The causes, however, would remain.

They are present today in a large number of marriages which have not eventuated in divorce, but which bear all the characteristics of the broken home, except the physical break-up. Religion, convention, timidity, financial inability, fear of the effect upon children or near relatives, and fear of poverty combine to operate, or operate singly, to keep legally married persons who abhor their status quite as much as those who sought divorce, and for the same reasons. These reasons may be covered more or less vaguely by failure on the part of one or both persons to seek integration of purposes, domination by one, or injustice in the sharing of work, money and recreation.

It is absurd to think of all marriages in our country as being in the class of the completely happy or the completely broken. They drift from the one to the other, and if the number of broken homes be large, we are justified in assuming that the number of marriages drifting in that direction is at least equally large. And merely to stop the process at its latest end is not to end it. Like closing the doors of a burning room, it will prevent immediate spread, but it does not extinguish the fire.

An indication of the evil effects of divorce is found in the details of the care of dependent children. It is estimated that at least 50 percent of the children being cared for by and at the expense of others have both parents alive, but separated.

An indication of the evil effects of the home of conflict is found in the observations of those who are dealing with juvenile delinquency. "The true home of the child," says Miriam Van Waters, "lies in the attitude of the parents toward each other." Dr. William A. White, calls attention to the effect of

subtle antagonisms between parents upon the child lying in his cradle, and states that too frequently the child who is backward in school is found to have come from a home of conflict.

To sum up the situation as we have outlined it so far, we may say that in seriously large numbers, marriages are being pronounced broken by the divorce courts. In seriously large numbers, the juvenile courts are receiving the products of these broken homes, and of those other homes, where conflict reigns, but where legal rupture has not taken place. Earnest efforts are being made to keep down the number of divorces by the harmonizing of conflicts that would otherwise issue in divorce. We can take some comfort, also, in the fact that proper methods are gradually being achieved for handling juvenile delinquents and dependents.

All this must be sustained and made even more effective. We cannot afford to weaken our emphasis on the evil of divorce, or to slow up our work on the juvenile offenders and dependents, but we can and must strengthen enormously the efforts we are now making and the methods we are now preparing to create the concept of the unbreakable home.

THE UNBREAKABLE HOME.—But in approaching the concept of the unbreakable home we must be careful to avoid the dangers of ancestor worship. Miriam Van Waters says that the condition in which our young people find themselves today is not of their creation; it is their legacy. It is a false approach to have our eyes directed toward an imaginary golden age of the past where "the good old home" flourished with the satisfactory vigor of the green bay tree. The good old home had in it the germs of the disease from which we suffer. Not to recognize that is to forfeit the confidence of people today, especially young people, for they are rudderless on a bewildering sea largely because of the fault of "the good old family life," and they are partly conscious of it. It may be that we do not need a new concept, but we must at least build our concept anew, if we are to have the allegiance and coöperation of those who are essential to its operation.

Some of the factors of the unbreakable home can be indicated here in brief fashion. It is not an exhaustive list. But it is an important list. And, of course, it assumes children. The Chinese ideograph for "good" or "happy" consists of the character for "roof" (house) and beneath it the characters for "woman" and "child." We cannot discuss the home with a constructive purpose, unless we think of it as containing children.

RELIGIOUS LIFE.—The family is the primary social group. It dominates the child without competition for a number of life's most important years. When we face those facts as Christians, the Christian home in which religious life is not the heart of all will be a contradiction in terms which will shock us intellectually, morally and spiritually. The very slightest estimate of religion concedes its ability to control conduct. For us, it is the purpose of conduct and of everything else.

But many Christian homes fail to use their tremendous opportunity with the growing child, and aimlessly wait until the Church school asks for the

child's time. In others, too often, recourse is had to some prayers taught to the child and looked upon by the parents as magic formulæ by which the child is to be made religious. (The purpose here is not to decry the formal prayer taught to the child, but to emphasize the fact that, while memory work is a good preparation and a guide for expression, what we should be seeking is an expression of the child's own gropings toward God). Too many parents have forgotten that religion is primarily a relationship, and that children learn very slowly from descriptions of relationships and very quickly from seeing them lived. And even in homes of devout people the child is unconsciously taught that religion is for mothers and children, but not for grown-up men. Teaching parents to awaken and bring out the response latent in the child is a task of permanent importance, if we are to make builders of homes whose purposes are to be God's purposes.

THE RIGHTS OF INDIVIDUALS.—The second factor is a due regard for the rights of individuals. To quote Dr. Van Waters again, the home in which children are of secondary importance is a potential delinquent-producing home. It may be in the early stages of the child's life that his demands are resented as interfering with the pleasures and relaxations of his parents. It may be when he is running about the house that a sense of injustice begins to grow in his mind. He may be reprov'd for hitting a table on which an adult is writing, when as a matter of pure justice, that room at that time should rightly be a play room, adults pursuing adult occupations in it at their peril. We cannot pretend to enumerate the possibilities here. Everybody is able to contribute out of vivid experience ways in which the interests of a child or other members of a family are set aside in recreation, in education, in social life, in the family budget, and in a family health program.

SEX EDUCATION.—A third factor is sex education. Under this head the first thing to be observed is that sex education does not merely mean sex hygiene. Nor does it mean a course in sex abnormalities. It means "character education in which sex is given its full value."

The second observation is that we are not debating an academic question. Sex education is a fact. Unfortunately, in most cases, it is bad education. An infinite variety of stories and guesses, both stimulating and satisfying a natural curiosity, hints, and more than hints from older children, and gleanings from the overhead conversation of elders, all these, and many other channels, are conveying, and to some extent also interpreting to the child a meaning of sex. It would be difficult to state fully the part that sex plays in life from the moral and physical poison that it passes on from one generation, to the wonderful tenderness and self-abnegation to which it may be and is sublimated in fathers and mothers. But this much we can say. The importance of sex is seen with terrible clearness when it is wrongly used. The studies directed by Judge Hoffman, and previously referred to, reveal that in 95 percent of the cases under observation, the divorce was the outcome of the degradation of sex life. A much smaller percentage would be an arresting one, and, if we add to that witness the toll of prostitution and of venereal disease, we have enough to convince us that we are dealing with a weighty factor in life.

The next thing that we should make clear to ourselves and to the world is that sex can be wisely and positively used for happy living. Sex is a fundamental part of life. Its use may lead to disaster or to happiness, but it will be used, one way or another. It is for us consciously to train our young that they may use it wisely and beautifully and escape the ravages it is capable of when badly used.

When this is acknowledged, the next question is "How?" Generally speaking, the education will be of two kinds, direct and indirect. The latter is being afforded by the home every minute the child is in it, and we can but pray that our behavior may in some real way so become our professions, that little children may learn from our attitudes and conduct that which will be for their good.

Direct, formal education will consist of information, interpretation, inspiration. Knowledge must be given—accurate knowledge. The facts learned must be arranged with other facts of life, and finally the ideas thus formed must be converted into ideals. It is needless to elaborate here on the vital part that religion plays in this process. But it should be said that formal sex education is in the path of this society's future development, if for no other purpose than that of efficiency, growing out of the medical profession's fight against venereal disease. And the question is whether religion will withhold its contribution and by so doing help a materialistic notion of life to gain hold on new generations, or whether it will enter heartily and give the noblest inspiration the movement can have. This whole problem has been stated in various ways by the American Social Hygiene Association, which is eager to be used and will welcome inquiries.

PREPARATION FOR MARRIAGE.—A fourth factor is preparation for marriage. In a certain sense preparation for marriage begins at birth. But while that is true, there is, on the one hand, definite information which, if properly given to young people, would be a factor in their choice of a mate, and again there is definite information which will save clumsy, well meaning hands being "thrust among the heart strings" of a loved one.

The astounding thing is that so many parents are unable to give what is needed. An interesting book of recent date tells of the situation in a normal school in an American city. The principal had addressed the potential teachers on the virtues of sex education. The girls went to him in a body and said, "We agree with you thoroughly. But where and how shall we find out what to teach?" He supplied a teacher who began by eliciting from the class what they knew and what they did not know. The result was an appalling conglomeration of misinformation, old wives' tales, and gutter proverbs. This in an American city, in a group of girls of middle class background, and at least selected to the extent that their prospective careers selected them! Some of the questions asked were pathetically enough prompted by parents eager to seize this opportunity.

At any rate, there is evidence enough that we must both stir up and prepare parents so that they, in turn, may prepare their children for marriage.

Continued on page 42.

EDITORIAL

This issue of the *Christian Statesman* is devoted largely to the matter of the permanency of the home. We have not tried to make it a broadside against divorce, but a presentation of those ideas which tend to make divorce unnecessary. This is our program for the next four months. Our May issue will be devoted to *Pioneering in Social Morality*; in June to *The Children of America*; July, the subject of *Christian Patriotism* will be prominent and in August, *Keeping the Springs of Knowledge Pure*. In the meantime we shall welcome contributions upon any of these subjects or any suggestions or requests for the presentation of any phase of them.

Empty Talk

The easiest thing in the world for well meaning people is to grow indignant at social wrongs, and blow off that indignation in empty talk. "Its a shame," "It is outrageous," "What is this country coming to?" Why don't the churches get busy?" "Why don't the authorities do something about it?" "The newspapers ought to expose it and raise sentiment against it," and so on. Just talk. It, however, takes brains, moral courage, time and hard work to determine just what one as an individual can do about it whether it be much or little; what is the wise thing to do, and when it should be done and then do it.

It may be it will be a wire to your congressman, or a letter of protest to your newspaper or magazine, getting up and signing a petition to your government officials, calling a mass meeting for indignant public protest, raising a prosecution fund, searching the news stands for evidence of violation of law, reporting on a bootlegger or his patrons or giving any other help to the authorities, volunteering evidence when you have it, or serving on the jury when you could get by with an excuse. We, the people of America are short on these things. Talk gets nowhere, but indignation that finds an outlet in lawful opposition to all evil in deeds is the saving salt of democracy.

Abiding Elements In Conjugal Love

Apples of Sodom turning to ashes in the mouth; a mirage oasis, fading in mockery from the vision of the thirsty traveler; such are the symbols chosen by disappointment and disillusionment to describe the fading of the hopes for perpetual happiness in married life. They set out in this path with glowing hopes and great expectations of continued happiness, but have somehow reaped a harvest of barren regrets. Over against this stands the protest of many families that they have found an abiding happiness in this estate. What explains these divergent views and experiences. As we take a glance into statistics, we see that the majority adjust themselves to the permanent character of this estate. One in seven snap the bonds that they assumed, a few dissolve the partnership without the formality of a divorce, and a growing number end what is to them a farce in the tragedy of suicide.

The secret of happiness in conjugal life is in possessing an abiding love. Most young people fail to realize that in one respect their problem is like that

of a happy pastorate. The qualities that first attract both parties are not the qualities that time reveals, to be those of an abiding estate. Most ministers are called to churches because of their pleasing personality and preaching ability, but the pastorate is extended by tact, wisdom, executive ability, human sympathy and hard work. The pulpit power that first attracted is often apt to repel later, especially if it be directed against popular delinquencies. So it is in conjugal love. Two young people are attracted to each other by that subtle physiological and mental affinity commonly called in time past love, at the present time sex attraction. As time goes on this proves the least enduring bond and may come to be the most potent repelling force. We all perhaps remember that electrical experiment which the professor performed during our course of elementary physics. He hung some pith balls suspended by a thread upon an electrically charged rack. At first they were drawn together by the subtle intangible force that the observer could neither see nor feel. As soon as they touched they bounded apart and absolutely refused to approach one another again. Such is too often the brief wedded experience of those who have nothing but this sex attraction, which draws and holds them together. The more intense the attraction, often the more ardently they seek the divorce court.

Granted that conjugal love will be rather a drab, unromantic experience and can never reach its highest point of ecstasy or its profoundest depths of satisfaction without this element in the bond of its union, still its tensile strength is the least of all bonds. It is as brittle as it is essentially selfish.

To this sexual attraction must be added that spiritual element which characterizes Christian love. This is a strong, unselfish desire mingled with a set determination to do good to the object of the affection. This moral and spiritual quality, suffusing the physical attraction makes a far more abiding love than mere sex attraction. But time and latent antagonisms, misunderstandings and the burdens of life may strain such an affection to the breaking point. Something more yet is needed to make up a love that will successfully defy the centrifugal force of all these.

To them both must be added a respect and admiration that is commanded by qualities of mind and heart which each should bring to the union. A middle aged man once said to a lifetime companion and relative concerning his wife, "I cannot say that her mere presence thrills me as it did twenty years ago, but she is a first rate housekeeper, a splendid mother to our children, and the safest best business adviser that I have. I never miss it when I follow her advice in business. Probably she felt the same way toward him. Their union had been cemented by good sense, efficiency in partnership affairs and mental and moral respect. Love except that of a mother seldom outlasts respect and often does not outlast admiration. Happy are they whose admiration and respect are based upon those qualities of heart and mind which defy time and grow stronger with the years. Still even such a love can be shipwrecked upon the rocks of calamity and diverging family interests.

To make married love a certainty to all these elements of the bond must be added the two distinctive religious elements. Christianity contributes to these

bonds the conception of an established estate, or a state of existence which God has ordained from the beginning should continue throughout life. Thoughtless paganized minds today are in revolt against this conception of marriage, regarding it as a state of slavery to an outside authority. To us it seems the recognition of a spiritual fact as much inward and natural as any ideal can be. It is one of the spiritual conditions of that abundant life that Christ came to bring to men. The vast majority of people can never reach the highest point of human happiness in this world, outside of that estate. To recognize its character and adhere to its laws is simply rational living, and one of the sure guarantees of its abiding character.

A final element that does as much as any other to make love permanent, is the determination in this matter to keep a conscience void of offence toward God, and one's companion in life. Again our ears are assailed by the cries of revolt against a love which the world says is cramped and chained, and forced by a sense of duty. We grant that if love has no other bond than a sense of duty it is apt to become a galling chain, not easy to be borne. Mingled with these elements already mentioned duty stiffened by an enlightened conscience fuses them all into a perfect bond of union that defies time and the vicissitudes of life. When so mingled, duty becomes what Wordsworth describes in his immortal ode.

Stern Daughter of the voice of God
O Duty! Yet thou does wear
The godhead's most benignant grace.
Nor know we anything so fair
As the smile upon thy face.
Flowers laugh before thee in their beds,
And fragrance in thy footing treads.
Thou dost preserve the stars from wrong
And the most ancient heavens through thee
Are fresh and strong.

Such then should be the love sought and offered by every young man and woman when they approach the hymenial altar, a physical attraction the best that art and nature can offer, which makes the chosen one desirable and attractive; an unselfish purpose to bless and enrich the other; such qualities of heart and mind that will command respect and admiration after physical attraction has been neutralized by time and association; a sound religious conception of the marital estate, and a determination to fulfill every obligation that nature and God have laid upon one entering this estate. Young people who enter wedlock with that sort of love mutually given and received, will never be bored with one another, never repelled by one another, but will lead happy useful and sometimes romantic lives together, and above all will avoid shipwreck of either life or hope.

Is Crime Increasing?

The Roman Catholic organ, "Truth" published in New York, devotes its page, "Passing Comments," in its March, 1927, issue to a discussion of crime. With much of that page we heartily agree, but the writer discourses rather violently on one of our comments on this matter in last year's October issue. We give both quotations in parallel columns.

TRUTH

However, for sheer idiocy, amounting to positive genius in solving all this question about crime, let me commend the "Christian Statesman" of Oct. 1926. This brilliant publication solves the whole question simply by denying that we are so very lawless or criminal, and accounts for the prevalent opinion to the contrary on the ground that this accusation of lawlessness is *merely* a part of the Catholic "campaign against American schools and Protestant ideals of civil government."

Now, if you can beat that for sheer lunacy, you indeed will be hard put to it. When reading such stuff one almost feels forced to the conclusion that America really is the paradise of the feeble-minded. The other day a Public School in Southern Maryland was destroyed by a tornado—some thirteen children perishing. It was so reported at least by the daily papers. However I have no doubt but that the learned editor of "The Christian Statesman" will soon discover that the destruction was not caused by a tornado but by some Catholic "Guy Fawkes" with a bomb. Which leads me to a further suggestion, namely that it would be well to send some Editors to a lunatic asylum.

If unrestrained violence of language is an evidence of insanity, and we believe that it is scientifically and legally so regarded, we will have some literary company when we are sent up.

The misrepresentation in this comment, however, lies in his sneaking in the word which we placed in italics, "*merely*."

We did not so assert and honest journalism would not so distort language. All that our words convey is that Roman Catholic propaganda on the school matter is one of the causes of the prevalent opinion that America is on a moral toboggan slide. We most heartily agree that the public schools are not doing all they should to better conditions in our country, and are not diligently striving for improvement in their work, but they are neither universally godless, nor are they promoters of immorality. But for nearly forty years, we have observed this tendency of the Romanists to play up this fact, and all of this together with other lines of propaganda has come at last to the branding of America as the "most lawless nation in the world." We resent this and we know that it is not true. We still assert that exact appraisement of moral and social conditions will indicate an improving moral condition in our country. We gain nothing by over use of black and blue paint in our pictures, painted

THE CHRISTIAN STATESMAN

Often we see in print today, the assertion that America is the "most lawless nation on earth." This is most frequently found in Roman Catholic controlled or owned papers. The impression is growing that it is part of their campaign against American schools and Protestant ideals of civil government.

It is just as noticeable that the craters of lawlessness are the cities largely controlled or paralyzed by a Roman Catholic population.

Moreover, it is also a fact, that the European element of our population from countries largely controlled by the Roman Church furnish a very largely disproportionate number of the criminals. All of this creates the impression that if Rome would turn her batteries on her delinquent sons and daughters, instead of on prohibition, the public school system, Federal help for education and the Protestant churches, she would be doing more sensible work than howling her head off to convince the world that America is the "most lawless nation on earth."

for the purpose of stimulating reform effort, and we lose nothing by looking squarely at the facts, neither are we justly chargeable with insanity when we point out any one whom we believe to be distorting the picture.

Comfort The Innocent Sufferers

Reading the contents of this issue of *The Christian Statesman* as it is being prepared for the press, there comes from somewhere a still, small voice saying, "Comfort ye, comfort ye my people, saith the Lord," and among the nearly two million people of America involved in this social wrong, through no fault of their own, are probably many of God's children who need comfort and not condemnation. What has come to them, was not of their doing. They are innocent sufferers.

Concerning all such, we pray that the healing power of time and God's grace may remove from their lives the sting and suffering that has been their portion.

Our hope is that not one word written by any of our contributors shall be taken by them as applying to their character, standing or influence.

The last thing we would deny to one suffering from blood poisoning, or an accident is the surgeon's knife; equally we grant to every married person who is bound to an unfaithful partner who has virtually destroyed that estate, the right to save what remains of life from the perpetual shame and anguish of living in such slavery.

We believe also that the Master looks upon all such with divine compassion, and welcomes them to His fold and the arms of divine grace.

We believe that the Church should recognize the rights of all such to a perfect, untrammelled freedom from the past, and such treatment as would be accorded them if they never had been married. We believe that all such should be protected by the civil government from all prejudice and misuse of the facts of their past, by evil-minded people. However strenuously we may combat the growing practice of securing divorce for other than Scriptural reasons, which we believe to be adultery and desertion, we are never unmindful to guard our words of condemnation so that they may not wound these innocent ones. To all such we say:

May the Lord bless you and keep you,
May the Lord make His face to shine upon you
And be gracious unto you;
May the Lord lift up the light of His countenance upon you
And give you peace.

"THE tendency of crime today is among the youth. The cause of this needs to be searched out and stopped. The clandestine love affairs shown on the screen, the salacious magazines that the youth reads, the smutty and suggestive billboards that he gazes upon, the laxity in morals and dress of today are contributing factors to this tendency."—*The Wesleyan Methodist*.



Devotional Page



Wedlock In The Bible

No one passage of God's word gives a complete picture of the Biblical conception of that estate which the Creator ordained for His earthly children. There is also much in the Bible which cannot be noticed in this brief study. Six selections will present to us the essentials of this divine ideal.

There is in the relationship of husband and wife as they look Godward an exact equality.

"For all ye who were baptized into Christ, did put on Christ. There is neither Jew nor Greek, there is neither bond or free, there is neither male or female; for ye are all one in Christ Jesus. Gal. 3: 27.

It has taken the world a long time to learn this fundamental idea of the equality of the sexes. Perhaps because of the fact that in their relations one toward the other, there is a certain inevitable precedence. This is in the following passage:

"Husbands, love your wives even as Christ also loved the church and gave himself for it, so ought husbands to love their wives as their own bodies. For this cause a man shall leave his father and his mother and shall be joined unto his wife and they two shall be one flesh. Wives, submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church. Ephesians 5 22-31.

In that complex unity of two distinct persons, in society as it is organized, one must inevitably be the legal, supporting responsible member of the household. In those manward looking relationships, God has ordained that this be the husband. That there is no humiliation in this, may be readily seen, for the whole is suffused by the spirit of loving necessity of support and government. We can readily discern, that with the growth of the former idea of the equality of the sexes before God, there is bound to be a minimizing and a democratizing of the element of authority in the union. Thus today in thoroughly Christianized communities and among mature Christians, no man even thinks of issuing commands or orders to his wife, but in mutual conference they order the affairs of the home and his headship consists altogether of support, guidance, responsibility and social representation before the civil laws.

Jesus was the teacher who emphasized above all, the permanent character of this estate.

"And the Pharisees asked him, Is it lawful for a man to put away his wife? and he answered, What did Moses command you? They said, Moses suffered us to write a bill of divorcement and put her away. Jesus said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife and they twain shall be one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house his disciples asked him again of this matter. And he said unto them, Whosoever shall put away his wife (save for the cause of fornication, Matt. 5: 32) and marry another, committeth adultery against her and if a woman shall put away her husband and be married to another, she committeth adultery. Mark 10: 2-12.

No more emphatic law was ever issued by any government than the Lord here proclaims. Yet it is just here that the present generation so generally repudiates His teachings. We believe Matt. 5:32 was part of His original utterance, and that when one party has willfully destroyed this holy estate it was not the Master's intent to hold the innocent party to an unnatural state of living nor to lay upon them any stigma for remarriage. But the perpetuity of the estate and the danger of violating this law of perpetuity, could not have been stated more plainly or vigorously.

Glance now at two of the pictures of ideal wedded life that had been developed hundreds of years before Christ came. In the Song of Solomon 2:2-4, we have this ideal of marital love.



"As a lilly among thorns
So is my love among the daughters.
As an apple tree among the trees of
the wood,
So is my beloved among the sons.
I sat down under his shadow with
great delight,
And his fruit was sweet to my taste.
He brought me to the banqueting
house
And his banner over me was love."

Oriental? Yes. Sentimental?
Highly so. But it reveals the
fact that we moderns did not
originate pure, high-toned mari-



tal sentiment, and that marital love played as vital a part with them as with us. The following gives the more practical side of marital relations:

"Who can find a virtuous woman? Her price is above rubies. The heart of her husband doth safely trust in her, and he will not see his store grow less. She will do him good and not evil all the days of his life. She seeketh wool and flax and worketh diligently with her hands. She is like the merchants ships, she bringeth her food from afar. She riseth also while it is yet night and giveth food to her household, and a task to her handmaidens."

She considereth a field and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength and strengtheneth her arms, she perceiveth that her merchandise is good; her candle goeth not out by night. She layeth her hands to the spindle and her hands hold the distaff. She stretcheth out her hands to the poor, yea, she reacheth out her hands to the needy. She is not afraid of the snow for her household, for all her household are clothed with scarlet. She maketh herself coverings of tapestry, with linen and purple is she clothed. Her husband is known in the gate, when he sitteth among the elders of the land. Strength and honor are her clothing and she shall rejoice in time to come. She openeth her mouth with wisdom and in her tongue is the law of kindness. Her children arise and call her blessed; her husband also sayeth, "Many daughters have done worthily, but thou excellest them all."

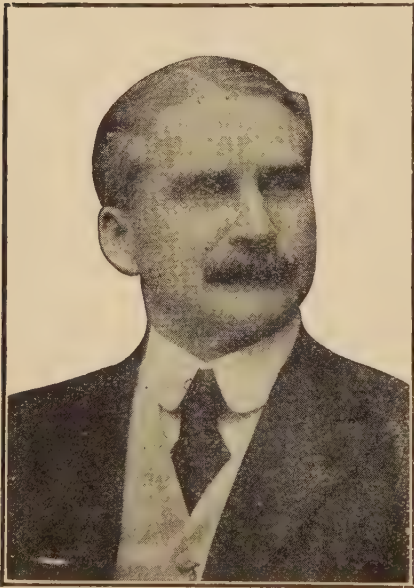
This is no picture of a degraded slave, but of an honored, intelligent earnest minded partner in the business of home making, with freedom, initiative and responsibility. She is no idle plaything of pampered luxury, but a human personality with independence and an established place in life, that any twentieth century American woman might well choose as her exemplar.

It is this ideal that Christianity is cultivating among the nations. As it

succeeds, human nature will improve and society make progress toward the Kingdom. As it fails, progress will be halted by tragic slips again into worse conditions. In nothing can the Church and civil government be more progressively constructive than in teaching, preserving and glorifying this ideal of married life. There is no estate on earth more worthy, more holy, more honorable or useful than for a man and woman so to live together and make a home.

PRAYER

Oh, God, who hast promised to be the God of all the families of the earth when they turn to Thee. We give thanks for the revelation to us of that Eternal law on which they have been founded from the beginning. We thank Thee, also, for those ideals of equality, mutual obligation and loving service in the family revealed in Thy word. We are just as grateful for Thy revelation of its life-long enduring character. Give us grace to heed these instructions of Thy word and enable us to embody them in our homes and families. May every home founded in Thy name and supported by a faith in Thee, become a center of power from which shall go forth righteousness and Godly influences to the glory of Thy name and the blessing of all mankind.



The late Dr. James A. Cosby, D.D.

REV. JAMES A. COSBY, D.D., pastor of the College Hill United Presbyterian Church, of Beaver Falls, Pa., and Vice President of the National Reform Association, died in a private Sanitarium at Little Rock, Ark., on March 9, 1927. He was buried at his boyhood's home at Cambridge, O., Saturday, March 13, 1927.

Doctor Cosby was 62 years of age. He had been a member of the Board of Directors of the National Reform Association for more than twenty years, serving the organization in the capacity of Secretary, Vice President and acting President during that time.

His promotion leaves a gap in our ranks which will be difficult to fill, for he was an earnest, faithful worker who never tired of the work and never faltered. Our sympathy and our prayers go out to his bereaved family, and our gratitude to God for his abundant service and useful life.



THE STORY



Unto The Third Generation

Chapter 7

But this did not satisfy Helen's conscience, and always it was in her heart like the cross portrayed by Hawthorne, on the breast of Dimsdale, a burning stigma. After more than a year of this suffering she confided her trouble to her husband, and much to her surprise, instead of anger and ridicule which she expected, he replied, "I have expected something like this ever since you took up the church, and I am prepared for it, and because I love you am going to make it easy for you. You are mistress here and I want you always to be, and I shall treat you hereafter as I would treat my sister were she mistress of this house. If you will accept that, I think we can still be companions and satisfy your conscience. And thus they lived serenely together for some years until the death of Mrs. Woodward, about a year after Ailene's marriage to Edward Barclay. Helen often longed for her daughter, and twice enjoyed vacation visits, once in California, and once in their home in Cleveland. She would have gone west to Ailene's wedding had her health permitted, but instead, she turned over to her the remainder of the trust fund from her father's estate adding some from her own private holdings, and during the last year of her life found supreme happiness in the glowing letters of her absent children.

After her death, Sel Woodward came upon a small box that she had hidden in a closet and attached to it a request that it be sent unopened to her daughter Ailene Barclay, and it was the contents of this box that wrought the havoc in his home which now confronted Edward Barclay.

In response to his wife's words and gesture he replied, "Whatever it is it must wait until I care for you. Why whatever cut your forehead like that?" "I think I must have fainted and fallen against the bed. When I came to I was lying there."

Tenderly he carried her to the bath room and bathed her face and the ugly ragged cut and removing the stained dress placed her on the bed. She covered her face with the covers as he turned to the window.

The first object which attracted his attention was the framed picture of his father which he kept on a desk in his den. Beside it was another. His father still and with him in the picture a woman, yes, his mother as he dimly remembered her. A groan came from the lips of his wife, and he turned toward the bed the picture in his hand. "Is that your father and mother?" she asked. "Yes," he replied bewildered, "it is."

"And that woman is my mother. I do not remember my father, he left us when I was only a little girl."

"What," he said, "your name was not Ailene Manton?" "No more than yours is Edward Barclay. Read your father's letter to my mother at the time

you ran away from home. It's all so horribly clear to me now. That haunting likeness in your father's picture to some face that seemed to belong to my past. A strange familiarity in you and your little manners that always made me feel as though I had known you. You are my long lost brother, and I have been living with you as your wife for two years. But oh, what of Dottie?" Stunned by this news, Edward Barclay stared dumbly from the window for a few minutes then turning to Ailene he said, "I have no right in this house longer I am leaving."

An appeal to the Courts which was heard in private and their marriage was set aside. The house was sold and Ailene as she still wished to be called, was established with her baby daughter in a part of the city where she was entirely unknown.

To her father's estate and her mother's gifts, was added a considerable sum from her brother's inheritance. As a means of distraction rather than as a necessity, she took up her music again and cared for a considerable number of private pupils. Edward Tracy, as he now called himself, took lodgings in a different part of the city, and in a measure lost his identity under this new name. He seldom saw his sister, but assiduously cared for her financial affairs through the bank, though more and more she took them into her own hands. Like her mother, she bravely faced the future with her little daughter. As soon as she was settled in her new home, she called upon the pastor of her church in the neighborhood, told him briefly the tragic story of her life and her present outlook and purpose. She also inquired as to whether she would be a welcome member of his church, and by what title she should be called. He listened until she had finished her sad story, then with tears in his eyes and a voice full of sympathy he exclaimed, "You poor child, of course, you will be welcome. It was for such as you that the church was established. You say you have no father or mother; then I want you to regard me as a father, and in whatever way I can help you I will do as I would for my own daughter. As to your name. My judgment is that you had best be Mrs. Manton to the world, if that is your legal name now. Keep your own counsel, and if people embarrass you by idle curiosity, send them to me for reference and your cause shall not suffer. And may I give you this further bit of advice. If I judge you aright, you are social in your nature, with a large capacity for affection, and if the opportunity of marriage should ever come to you, accept it, but upon just as frank an understanding as you have given me. You have been unfortunate, but in no way wrong. Your parents created these conditions, not you. Your only task is to make them stepping stones to a larger and nobler life. With the help of your Master, you can do that.

So she took up her new life, and in less than a year held a position similar to the one which she resigned for her marriage, and for several years was apparently happy and content in it. Dorothy grew into a beautiful, vivacious and talented child, taking to her mother's music as to a natural element. She was the delight of the home which was cared for by a women of advanced years, several times a mother, who had been recommended by the minister.

Apparently Mrs. Manton's identity was lost in the growing city of the south. It was the stirring, tragic years of the great war, and Ailene threw herself into the work of the Red Cross with all the energy she possessed.

At one of these meetings a district officer was present for supervision, a woman who had known Ailene in her former life, and when they were introduced she said in a gushing way? "Oh, I thought you were married to that banker, Ted Barclay some years ago." Somewhat taken back, for the recognition had not been mutual, Ailene replied, "I was, but we have separated."

Unfortunately several people heard the conversation, which was sufficient to pique the curiosity of gossips. The matter had passed from Ailene's mind until a few weeks later at one of the same sort of gatherings, she was present and had brought Dorothy with her. Like a little bird she was here and there in the room, flitting from one to another, with her engaging smiles, bobbing curls and quaint sayings. As she passed, two women who were comparative strangers to Ailene, she happened to be watching them and one with shining eyes said something evidently complimentary to the child. The other with a contemptuous grimace and a cold shrug answered with a few brief words and turned to her work. The mother's quick intuition surmised what it was. After the work was over Ailene approached the woman who evidently had admired Dorothy with the kind, calm inquiry, "Was my little daughter rude to you and your helper a few minutes since?"

"Oh, no Mrs. Manton, not at all." "I thought," said Ailene in a calm, even voice, "that perhaps she was. Your friend looked vexed when she left." The woman flushed and was evidently embarrassed to such an extent that Ailene was convinced of the truth of her surmise. In the same manner that she addressed unwilling pupils at school she continued.

"You will do me a favor if you will tell me exactly what that woman said about Dorothy?"

Reluctantly, the woman told her under pledge of confidence that her fellow worker had responded, "Yes, nice enough in appearance, but who is her father?"

"Did she tell you who her father is?" "Yes, she said it was Captain Tracy who recently went over seas."

"She was right and since you know that much, may I add this much more to your knowledge. We were legally married, but after Dorothy was born certain facts that neither of us knew before, came to light and when they were presented in Court our marriage was annulled. While we had no disagreement, being compelled to separate, with consent of the Court, I resumed my maiden name. If you want further explanations, will you kindly consult Dr. Shaw? He will explain the whole matter."

But it did not stop there. For years after, Dorothy would come to her mother with complaints of slights and insults from her school companions, and nearly always her mother could see the shadow of the suspicion that seemed to hang over her in the community.

(To be continued)

FROM THE WORKERS

Ropes vs. Bibles

W. S. FLEMING

America is beginning to realize the crime wave, and in the thirty-eight State legislatures now in session, all sorts of remedies are being suggested. In some places they are trying to get rid of crooked lawyers, and heaven knows we need it. Some seek to simplify court procedure to give the people, instead of the crooks a chance, and it is wise. Elsewhere they hope to get decent prosecutors, and the stench surely smells to heaven. Several urge capital punishment, and we indeed need a lot of rope. And so on, and on and on.

Every one is perhaps necessary, but not one of them touches the root of the difficulty. All these and many more are symptoms not causes of the malady, fruit of the crime tree not the root. Why crooked lawyers and prosecutors? Why puzzling court procedure that protects the crooks? Why a thousand other ills? Warren G. Harding, said shortly before his death, "America has lost her conscience." While we need court doctors and crook catchers, we surely need a conscience doctor.

I am in Michigan just now, and the State furnishes a fair example. A crime wave they say is sweeping the State, and the people and the legislature are aroused, though things are no worse than in other States; perhaps better than in most. But Michigan is a good State, and feels the disgrace.

The legislature is wrestling with the crime wave. So is the new Governor. Michigan sends a murderer to the penitentiary for life, which is interpreted to mean 25 years, and with good behavior is reduced to 16 years and 8 months. Now the legislature has before it three bills that provide the death penalty. Also a bill calling for 300 lashes for certain crimes. Also a bill for life sentence for the fourth felony. Also a bill to make pardon and parole harder. A fine sextet. And maybe they are needed, but not one touches the real sore spot.

Recent investigations in Michigan uncover certain facts. Section 1717 of the State law provides—"It shall be the duty of the chaplain of each prison—to hold religious services in the prison, and to attend to the spiritual wants of the convicts; to give the convicts moral and religious instruction; to furnish each convict at the expense of the State a Bible and prayer book." And the law is obeyed. All prisons have chaplains. All convicts have Bibles. At Jackson the prison is old and crowded with no room for full attendance at chapel, so it is optional with the convicts to attend religious services. But at the Ionia Reformatory every convict *must* go to church on Sunday. At the Lansing Reform School every boy *must* go to church and Sunday School. At the Adrian girls' school all inmates *must* go to church on Sunday, but they have no Sunday School. At Ionia there is no Sunday School, because the chapel is otherwise in use all

day Sunday. The chaplain is constantly at work among the convicts at this prison, and reports several recent conversions.

The State has several insane asylums and puts preaching services into every one on Sunday at State expense, and Bibles are furnished to the inmates in some of them.

When one enters the court room as a witness, the State teaches him a nice little prayer amounting to "I promise to tell the truth, so help me God."

Every day's session of the legislature begins with prayer in each house; a copy of the Bible is always on the desk of the presiding officer, and is often read as part of the daily opening exercises. On the first day of the present session, when the chaplain for the day failed to appear in the Senate, Lieutenant Governor Dickenson instructed the clerk to read the 23rd Psalm, and then the Lieutenant Governor gaveled the members to their feet, and he himself led them in prayer.

MICHIGAN PUTS RELIGION INTO HER PRISONS AND REFORM SCHOOLS AND INSANE ASYLUMS AND COURT ROOMS AND LEGISLATIVE HALLS, AND THEN IS ASHAMED OF, OR NEGLECTS IT IN HER SCHOOL HOUSES. BIBLES FORCED INTO PRISONS AND NEGLECTED IN SCHOOLS. FORGOTTEN IN THE ONE PLACE TO MAKE IT EFFECTIVE IN ALL!

How devils laugh at such shortsightedness! Teachers see the folly and as far as they can, are putting the Bible into use in the schools.

Michigan is by no means the greatest of sinners. The above is a fair picture of most of the States. Some, many are worse. For sixty years, Illinois has kept a Bible in the cell of every convict, and orders chaplains in prison cells to give the convicts "moral and religious instruction," and then 17 years ago yielded to a fool decision of her Supreme Court, saying the Bible has no right in the schools of the State. And Illinois is paying the price of her folly. The odor of the State's pollution reaches to heaven. At this moment she has 17 men in two jails condemned to the rope. Chicago has carefully kept the Bible out of her schools since 1884, and today has 11 men in her jail condemned to stretch hemp. Ropes but no Bibles.

Two years ago the legislature of Ohio, by a vote of almost two to one passed a bill to put the Bible into daily use in every school room, but the Governor vetoed the bill. However, Ohio by law puts a Bible into the cell of every convict. Ropes but no Bibles.

Last fall, California voted on the question of permitting the school teachers to read the Bible in the schools. More than a million people voted on the question, and by a majority of 135,000 told the teachers to let the Bible alone. During the campaign and within 50 days of the vote, the State hanged four men in eight days, and had seven more in San Quentin prison ready for the rope. And in the same prison at the time there were twenty ropes waiting for the next victim. And California begs Bibles from the American Bible Society, and the Chicago Prison Bible Society to put into the hands of her prisoners. Yes, *begs* them. I have seen the letters. During the Bible campaign, in two

nights, five citizens were shot down in cold blood on the streets of San Francisco by holdup men, and a local paper asked in a scare headlined editorial, "Is San Francisco Unable to Protect her Citizens?" And that city gave 85,000 majority against even permitting the teacher to use the Bible if she wanted to. ROPES BUT NO BIBLES.

In 1924, the State of Washington amended her constitution to enable her to provide a chaplain for her States prison. And she shuts the Bible and all religious matters, even credit for Bible study done at home, out of her schools. Since 1917, a group of Christian people have toiled in vain to get the legislature to permit the people to vote whether the teachers may use the Bible if they wish in the schools. They are at it now, and only God knows what will happen. They have religion in their prison and legislature and court rooms, but it is shut out of the schools. It even has to be sneaked into the reform schools. ROPES BUT NO BIBLES.

Early in 1925, 36,000 citizens of Portland, Oregon, petitioned the school board to have the teachers read the Bible every morning in all their schools. One son of Abraham opposed and the board stood with the one. A few years before this Israelite was the presiding officer in the legislature of the State, and when one morning the chaplain for the day failed to appear, he refused to open the session till a messenger went out and found a minister to come in and pray for them. Then things went on as usual. Religion must go to the legislature, but must be shut out of the schools.

A few years back, South Dakota had an awful fuss to permit the teachers to read the Bible in school if they wanted to. And the other day the State passed a death penalty law. ROPES BUT NO BIBLES.

The other day the Indiana Senate killed a bill to read the Bible every morning in every school, but about four years ago, she sent a 15 year old boy to prison for life. Iowa did the same thing in 1924. ROPES OR PRISONS BUT NO BIBLES.

Results. A recent investigation of crime in eleven great cities. Seven fell below the crime average of the nation, and five of the seven read the Bible every morning in every school. Four were far above the general crime average, and all have kept the Bible out of their schools for years. MAYBE BIBLES ARE BETTER THAN ROPES.

What right has a nation to hang a man for murder when it never taught him as a boy not to kill? What wooden headedness to neglect religion in the schools or shut it out of them, and then force it into prisons! What consummate foolishness to pray every morning in every legislature in the land, and never pray in the school room! Why not give our children a fighting chance?

The non-religious school system of the last half century made the crime wave and ropes will not check it. Bibles in school houses will.

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Mrs. Shepard's Letter

The Mormon Church has recently been greatly exercised over an editorial in one of the leading American magazines, in which is conveyed to the reader the idea that there is something of a mysterious (consequently sinful) character connected with the Mormon Temples, and the ceremonies performed therein; and that an ulterior purpose is implied in the magazine's reference to the fact that "none but members of the Church of Jesus Christ of Latter Day Saints" are permitted to enter their temples. One of their leading men has been authorized to answer this article, and I am taking the liberty of quoting from his presentation of the subject, in order that readers of *The Christian Statesman* may know of the temple ordinances.

The first ceremony which needs to be explained, is designated "Baptism for the Dead." The belief generally prevails throughout Christendom that the condition of human souls is eternally and irrevocably fixed by divine decree immediately after death. The Latter Day Saints declare that this doctrine is erroneous, and they base their conviction on the words of Paul to the Corinthians, in I Cor. 15:29. "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?"

The Mormons claim that through the "Restoration of the Gospel," by Joseph Smith, the redemption of *all* God's children would not be complete, without the ordinance of "Baptism for the Dead," which extends its saving power to all who have died without obeying that law in life. The dead, however, cannot be baptized in the earthly element of water, consequently that ordinance is performed for them vicariously, and *Mormon Temples are the God-appointed places for such work.*

They quote as their authority for this "Baptism for the Dead," from Malachi 4:5, 6. "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

And here the Mormons give as their authority that Elijah, on April 3rd, 1836, *did actually appear* to the Latter Day Saints in the Mormon Temple at Kirtland, Ohio, and bestowed the authority to perform the necessary ordinances for the dead.

The second ordinance is Temple Marriages and Sealings. In this he speaks of the Christian marriage which incorporates the statement that the relationship of husband and wife is to continue *until death parts them*, but the Latter Day Saints when married in a Mormon Temple, are *married or sealed, for time and all eternity*; and if a man and wife have been married *outside* the Temple, they may afterward have the sealing ordinance performed in their behalf. This makes it possible for converts from Christian Churches who have been married by Christian ministers to later be sealed in the temple, and to also have all children that have been born to them before such Temple Marriage, and under the sectarian or civil form of ceremony, sealed to their parents in order that the family organization may be perpetuated.

The ordinance of *sealing* children to their parents, the Mormons consider one of the glorious provisions connected with temple work, and the Mormon Church claims the privilege of taking children from parents, who have not been married in the Temple, and sealing them to *others who have been through the Temple marriage ceremony*.

The Mormon writer only goes this far in trying to explain *why* the Mormons have their "Sacred Temples," but from another Mormon writer, I find an article on the "Temple Endowment," which refers to their *very secret* and sacred underwear—even *he* writes in a most mysterious manner about it. He says, "The Temple Endowment as administered in modern Mormon Temples comprise instructions relating to the significance and sequence of past dispensations, and the importance of the present as the greatest and grandest in human history."

He admits that it embodies certain obligations on the part of the individual, but he fails to tell of the signs, oaths and grips that go with it. In fact, I find nowhere in all their literature, a clear statement of what their Temples really advocate. They give the public what *they think we ought to know and no more*.

The Latter Day Saints declare that the Temple, built by them in Salt Lake City, is a fulfillment of Isaiah's prophecy, "and it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths."

The Mormons claim that God has commanded them to redeem the dead, and save the living, and hundreds of members crowd to Salt Lake Temple daily and engage in the *sacred?* service, therein. And in their nine Temples so far erected, there have been performed 12,000,000 ordinances *for the dead*, in addition to about 600,000 for the living.

They claim this is only a beginning, but it will be continued in hundreds of Temples yet to be built.

The Mormon Church is made up of "Working Members." Their emblem is always the bee and the bee-hive, and Mormons are always at work daily, quietly, *insidiously*. May the Christians awaken to their danger, and become active in winning the world for Jesus Christ, and thereby save them from this heathen cult, as revealed through the impostor Joseph Smith.

TWO States in the Union still make it impossible to penalize the male patron of prostitution. New York is one of these. Much still remains to be accomplished in the equal administration of health and moral laws for both sexes. Women must continue their educational campaign to make clear the fact that clean fatherhood is as necessary to the welfare of the family and as possible, as virtuous motherhood.—V. H. Parker, in the *Union Signal*.

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Gentlemen:

In connection with your editorial, "Case for an Industrial Court," please read the enclosed circular.

Would also suggest that you send thirty cents to The Wall Street Journal, 44 Broadway, New York, N. Y., for a copy of "A History of Organized Felony and Folly," which I feel will give you information that you should have before writing such editorials.

Among others, it will tell you how Locomotive Engineers abandoned many passenger trains, and freight trains in the California-Arizona desert, causing great sufferings, in August, to hundreds of passengers, and I think some deaths, as well as the destruction of much perishable freight.

It will also give you much other information, along the same lines, with which I feel you should be familiar, so as to confine your editorials within the limits of truth, which I feel is what you are trying to do.

Respectfully,

GEO. M. COLEMAN.

Dear Sir:—Your letter of March 3rd, is on my desk. Thank you for your effort to educate the editor of *The Christian Statesman*. He is just as conscious of his need of larger information as you are.

We have read your enclosed "Circular No. 6," and with the facts it uses we are familiar, and with many of its expressed opinions and purposes are in sympathy. However, it seems to us that this circular is a strong appeal for a system of "Industrial Courts." We need judicial protection against such "cave man stuff," as your circular calls it, as much as we do against street fighting or commercial swindling.

I take it that you object to the complimentary remark of our editor concerning the Brotherhood of Locomotive Engineers. However, he refuses to recant and replied as to the California-Arizona incident, "If my memory serves me aright, that was done in rebellion against the National Office. The trains were finally moved by orders from the general office, and the parties were subsequently disciplined for the breach of contract. What more could he ask from the order?"

Furthermore, he says he is fairly familiar with the history and conduct of the Labor Movement. With its objective he is in hearty accord. With many of the methods and actions he is entirely out of sympathy. He does not believe in strikes. He asserts that there is no more right to strike under the Constitution, than there is to settle the difference concerning a contract by fighting it out on the street with fists, brick bats or pistols. He says he won't send for that book, because he is probably acquainted with every fact and incident

in it, and that like such write-ups in labor publication it is ex-parte propaganda, and colored by personal and class interest. The only use for either, is to get both view points and he has both from several different sources. He was quite emphatic on this.

In the mean time, we both believe in the Industrial Courts in the form that former Governor Allen of Kansas constructed them, to protect the people of that State against cave man stuff of the Miners' Union.

Although the Supreme Court of the United States destroyed half of this bit of protective machinery, on the ground that it impaired the freedom of contracts, it later sustained the other half of it, which is its machinery to protect the public against such assaults upon its rights. We believe that if care is taken to reconstruct the part to which the Court objected, it will be like the Court decisions concerning the lottery business during the middle of the last century; there will be a reversal of this decision in subsequent cases.

It seems to us that we should all unite to install such machinery of justice as will adequately protect us. We have police Courts, Courts of Common Pleas, Orphan's Courts, Domestic Relations Courts, and equity Courts and they are doing very well. Why not industrial Courts? Is there anything so sacrosanct about industrial rights, that it puts them outside and above the authority of the several States or the United States, to adjudicate when the assertion of rights, by either or both, clash? Must we forever be subjected to the annoyance of this cave man method of settling these disputes.

Sincerely yours,

THE EDITOR.

March 7, 1927.

I am in receipt of your favor under date of March 4th, advising that certain Mormon elders had secured the Y. M. C. A., at this point to propagate some of the doctrines of the "Latter Day Saints."

Replying to same, the east room of our plant was secured by two men for a meeting, in which I learned afterwards a service by Mormon elders was held. It was held at 7:30 on Sunday evening, and approximately fifteen people were present.

In this connection our building will not be opened any more to this cult, for the Denison Young Men's Christian Association is very much opposed to their doctrines and teachings.

In this community there are very, very few of that faith. I doubt if six could be found.

Thanking you for your letter of information, and with assurance that the same is very much appreciated, I am,

Yours very truly.

Dear Fellow Worker:—What you have written is just what we should expect to receive from our knowledge of the Y. M. C. A. It was in no spirit of antagonism that we wrote you about this matter. What happened to you, is what is happening to churches and schools all over the country.

These Mormons are subtle, shrewd and deceptive in their approach, and as the Apostle puts it sometimes "deceive the very elect." The only safe course for Christians to follow, is to demand credentials upon printed stationery, from all parapetetic workers, who seek such favors.

These people have a constitutional right to propagate their raw paganism if they wish so to do, but they have no right to graft themselves on the Christian Church, or Christian institutions as a means of doing it. Yet from their own publications, we know that they are constantly doing this.

Sincerely yours,

THE EDITOR.

The Christian Statesman,

Dear Editors:—I am reading with a great deal of interest and concern, the story running in *The Christian Statesman* entitled, "Unto the Third Generation." It has led me to study the subject of divorce more seriously, and I find it has been steadily on the increase in this country for the last 75 years. The evils of it are vividly brought before us from time to time in our reading and experience and observation, but what is the cure and who is to administer it. Is the home, or the Church, or society to be the means of restoring our former respect for the married estate, and in what way is it to be done? To many people it seems like surgery. No one ever wants to lose a hand or a foot, or have his appendix lifted, but if it is that or continual suffering, he chooses the knife. So, no one likes to face this dissolution of the home and the marital bond, but if it is already broken up or made a place of torture what can be done about it.

Sincerely yours.

Dear Friend:—You certainly have the correct view as to the place and function of divorce in the Christian social order. You are right also regarding the steady growth of this habit for nearly a century. As to the cure of it, that is not so easy. No one thing that the individual, the family, the school, the Church or the State can do, will keep the moral and spiritual life of the people so vigorous that they will not desire to break up their homes by divorce. Perhaps the breadth and complexity of this social problem may be revealed to you by the following brief putting of the matter.

Recipes for the prevention of Divorce.

To be Applied by the State

One ounce of delay in marriage proceedings.

One ounce of protection against fraud.

Two ounces of protection against venereal disease.

Six ounces of Biblical principles in divorce laws.

One grain of repudiation of foreign divorces.

Two ounces of impediments to remarriage.

Apply as needed and with perfect impartiality, and promptness.

To be Applied by Parents

One-half lb. of general Biblical instruction.

Two ounces of simple instruction in sex life, its reactions and dangers.

Three ounces of instruction in marital duties.

Mix thoroughly with Christian example and a love of home, administer as occasions and judgment suggest.

To be Administered by the Church

One-half ounce of instruction as to God's ordinance of marriage.

Ten verses of Mark 10.

One ounce of the Proverbial ideal.

One ounce of discipline for remarrying unlawfully divorced persons. Dissolve in Christian love and loyalty to Christ and administer from the pulpit, in the Church Courts and by the printed form quite frequently.

To be Applied by the Individual

A slight knowledge of the history of the family relations.

One dram of knowledge of the ephemeral character of sex attraction.

Six grains of mental and moral values in home life.

Three grains of unselfishness.

Two ounces of Christian faith.

Five grains of conscience.

Mix with equal parts of common sense and patience, and take three times a day, when contemplating marriage and for twenty years afterwards.

To be Applied by Society

One-half pound of scorn for marriage violators.

Two ounces of contempt for frivolous haste.

Three ounces of unsentimental silence as to divorces.

One-half ounce of ostracism of tandems.

Mix with abundant sympathy for innocent sufferers and apply as occasion demands.

You, no doubt, have gotten the idea. A complicated and expensive treatment; any one of the remedies will alleviate, all of them would cure this social evil.

Sincerely yours, THE EDITOR

The Unbreakable Home—Continued from page 22

All of this calls for a program that is based upon two apparently opposite principles. One is that the individual receives his most powerful impressions and practices in early home training. The other is that we can effectually supplement home training by the training that takes place outside the home. On this paradox we must base our program and our faith, that we must make homes better, and prepare our children to make better homes. And this program, this faith, has a validity other than that of present, and possibly temporary, social welfare, only in so far as we conceive of this life as part of eternal life, of these values subserving eternal values, and of all living as being most properly directed to the worship of Him "whose service is perfect freedom."



CRIMINAL OBSCENITY by John Ford. F. H. Revell Co., Chicago. Cloth, 143 pages. Price \$1.50.

In this handy well arranged book Justice Ford has given us what we need to know in order to attack this gang of freebooters in the field of literature who are exploiting the weakness of the young, and the vice of the depraved for the money they can extract.

Here we have a glimpse of the vileness of our books, magazines and pictures being sold in the United States, the immense volume of this traffic, and the financial grip it has through advertising agencies.

The book also contains the laws of several States and the United States; the judicial decisions that have interpreted them and reveals the fact that while all of the Courts except those of New York, have buttressed and enforced these laws in a common sense manner, those of New York have emasculated the law by a quibbling decision which holds that obscene passages do not make a book an obscene book. It would be as sensible, of course, to hold that arsenic so mixed with bread that it was not present in every particle of the bread rendered it immune from the designation of poison bread.

The author is too indulgent toward this body of judges, and seeks to throw the blame too much on the Federal Government instead of where it belongs, upon New York. Apart from this bit of weakness, the book is strong and helpful, and everyone who desires to help in the crusade to purify our literature should read it.

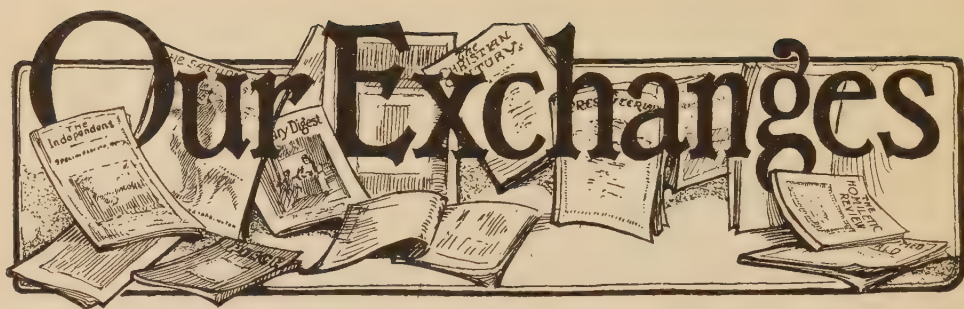
THE MAGAZINES

Three popular magazines present different phases of the disrupted home in current numbers. Perhaps the most dramatic is the story in McCall's called "Grass Orphans," which vividly portrays the deterioration that comes into the lives of people who really loved each other and separated because of a violent quarrel, and shows the scorn of the children regarding their parents childishness in the matter.

The second article on the subject is in the Ladies Home Journal and is entitled, "Divorce and Child Crime." The statistics in this article show a larger percentage than our investigation has led us to adopt.

The third article is written by Judson C. Williver, in the Review of Reviews. He objects to the British law forbidding the publication of the details of divorce proceedings, and takes the untenable position of "let it alone and it will cure itself."

Our Exchanges



CHARACTER, moral or intellectual, is not an endowment implanted in the human constitution, but the product of training, (education). Therefore the State must of necessity provide moral and intellectual training in her schools.

—S. M. Ellis.

IF the battle of civilization is lost in the schools, who is going to win it afterwards? To begin by starting the community on the wrong road in the plastic, and then when it is grown up, send out the parson and the policeman to bring it back—what fool's enterprise could compare with that?

—L. P. Tacks, in the *Ohio Teacher*.

MOST men, of course, demand far too much of their wives. They expect them to be good mothers, clever housewives and sparkling comrades, and there is not one woman in a thousand who can be all three. If a man finds that his wife possesses one of these qualities he should go down on his knees and thank God.—*Quousque, in British Weekly*.

THE revolt of New York against its indecent plays, tabloids and magazines shows the importance of strengthening so-called "reform" influence in every American community. The reform element is the chief defense against the development of anti-social immorality, most of which is the product of the profit motive. It is occasionally the fashion to sneer at reformers, who, after all, only give expression to the opinion of the church members of the community, and of that large element which is in sympathy with the church, although not a part of its immediate constituency.—*M. E. Clip Sheet*.

AIMEE Semple McPherson is now going up and down the nation seeking to retrieve her \$82,000, and secure such publicity as will enable her to go forward with her program.

This final word: The eternal God is still on top of the world. He reigns. He is not pleased with this character of whited sepulchres. Many of those who read these lines will live to see Him take charge. Asa Keyes is not the first District Attorney of Los Angeles County, who has defied God Almighty, and public decency. God has taken charge a time or two before. Aimee Semple McPherson is not the first to profiteer in the name of the Almighty. Dowie tried that once. So have others. But God has taken charge. Sometimes we fret and grow restless as we wait for the hand of the Lord to vindicate the truth, but patience will do her perfect work.

—*Bob. Schulers' Magazine, Los Angeles*.

"THERE can be only one ethic, the same for individuals and groups. What is right for men is right for nations; what is wrong for men is wrong for nations. The relationships of nations have been on a pagan basis, and for individuals on a Christian basis, and the result has been confusion. Now all must come under the rule of Christ."—*Christian Century*.

WHAT has become of the old-time religious instruction in the home? Family prayers and the asking of blessing have given way to chat about bootleggers, bridge, scandal. The old family Bible, which once occupied a prominent position on the centre-table in the sitting room or the parlor, has been replaced with the radio, or victrola, or cigarettes. It isn't easy to find a Bible in the modern home.

The Bible has been hidden away in the book-case or closet.

—*Monroe Co., Republican*.

AN eight day sail on the bright blue sea from New York down to Yucatan; soft balmy days at the Grand Hotel in Merida, placid afternoons on the Plaza de Independencia, where the military band wiles away the hours; a leisurely tour of the ruins of Chichen-Itza; a few minutes before the clerk of the civil registry; and you are divorced—all for \$500, round trip, hotel bills and divorce included. That is the Yucatan divorce mill which has crept into the papers, periodically for the last two years. So smoothly do its wheels turn that it is not even necessary to bring along the protesting partner from whom one seeks freedom. There is no scandal, no grounds to be proved, no judge or jury. If one party wants divorce that is enough. But does the divorce actually hold back home? There's the rub. It may or it may not. The odds are against it.—*Herbert Brucker, in the Independent*.

PRESIDENT CALLES' son has married a Presbyterian girl. After the required civil ceremony there was a religious service in the Presbyterian church, which the President attended.

The Secretary of State is a Presbyterian. The Sub-Secretary of Education is an elder in the Presbyterian Church. The President of the National University is a Methodist. Many Methodists hold high official positions. Many army officers are Protestants.

We visited the Agricultural School in La Huerta near Morelia. The president of the school is a graduate of Ames, Iowa. We were arranging with him to send him two of our boys who want to learn more about agriculture, than we can teach with our meager equipment. We asked him if the boys would have religious liberty. "Of course," he said, "I hope you do not think our government is anti-religious. We are anti-clerical in politics."

—*Mrs. M. A. Morrow, in the Christian Observer*.



Some school books today are like garden seed, it is not at all safe to plant them until they are disinfected. Formaldehyde does for the seed, but proof reader's surgery is the only safe treatment for atheism and materialism.

Tolerated political and theological errors, like tolerated weeds in the garden, do more than occupy space and consume soil resources, they harbor parasites that may not hurt them, but kill the vegetables. Parlor radicals, for instance, and communism, are quite fatal to unschooled people.

About the most disappointing task in the world is the tilling of unprofitable soils, whether they be so because of the lack of plant food or being sour or too wet. There perhaps is one that is as much so, that is trying to make good moral citizens out of debauchees, ignoramuses or atheists after they are grown.

As slimy as a rotten cabbage leaf, is all I can think of when I read the speeches of a lot of the members of the recently adjourned Congress.

Rome calls it nullification, most people call it divorce, but if it is not on scriptural grounds, I am afraid Jesus Christ will call it adultery, if the parties marry again.

WITH THE CHECKS

Dear Editors, Christian Statesman.

Please find subscription to your excellent magazine. I have not had it for several years, but am able again to take it. I have read the pamphlet by Dr. Fleming, which is certainly timely and to the point, and shall want several copies of the book by Dr. Ellis, I think to send to teachers in schools and colleges.

Dear Editor:—Enclosed find my renewal to *The Christian Statesman*. I do not want to miss a single issue. We have taken it since it began, and have a heart interest in the movement ever since it started in Sparta, Ill., when I was a girl. I am in my 85th year now, and do not expect to live to see its full success, which I know will come in time. I give my magazines to others and often hear from them. I gave one number to an old friend, and she passed it on to her pastor who was so well pleased with it that he preached a sermon on a text that he found in it, and thought it a much needed movement, although he had never heard of it. Praying for the blessing of God on your work, I remain,

Yours truly,
MRS. MARY A. HUNTER.



RADIO REACTIONS

President Benjamin Harrison in a public address.

"Liberty without obedience is confusion and obedience without liberty is slavery".

He ought to have added liberty plus obedience is true freedom.

F. Scott McBride, broadcasting in the United Presbyterian.

"The wets object to denaturants because they are unpleasant to the taste, not because they are dangerous to the health."

Our judgment is, they are just using them as a talking point against prohibition. They are getting hard up for both liquor and talking points.

Roe Fulkerson, broadcasting through the Hotel Stenographer.

"I am twenty five Kelly, and the older I get, the greater the crowd of men gets, that I can't see".

Probably there would be fewer divorces, if more mothers drilled that piece of wise philosophy into their daughters before they were sixteen.

The Grand Rapids Press, broadcasting editorially.

"It is part of the policy of this paper, to print as little divorce news as possible."

We wish that all newspapers would adopt this policy; it removes the necessity of this country following the lead of Great Britain in forbidding its details by law.

The Theistic Monthly, on its cover pages proclaims.

"Of all tyrants Ignorance is the most dan-

gerous and autocratic. Of all jewels Truth is most rare and precious".

And we should like to add, of all emancipators, Jesus is the greatest, for when we understand His teachings, we have those sectors of the truth that if regarded, make us free in all its realms.

Will Rogers, Mayor of Hollywood, and humorous critic of all things on earth, remarks concerning Nicholas Murray Butler's presidential forecast.

"Nick may know schoolmarming, but he don't know American sentiment outside of New York."

President Butler is simply suffering from the prevalent provincialism of that little corner of the United States of America.

J. B. Priestly, broadcasting among the miscellany in "The Independent."

"Marriage is like paying an endless visit in your old clothes?"

Right there is where much of the evil of divorce originates. Marriage is regarded as a temporary, even though prolonged condition, instead of a life-long indestructible estate. Such smartness does infinite harm when it becomes chronic. It is one of the germs that make divorce necessary.

A Heidleberg student, speaking through the Christian Union Herald.

"If peace ever means more than a toy for statesmen and politicians to play with, a wooden horse for delegates to various and sundry conventions to ride, it will be the youth of Europe who will bring it about".

If we look at our politics and policies in this country, and then at our student conventions, we would say that the youth of this country will play up their end of the game in a manner that would gratify any coach.

Andreas Laurens, writing in the Theistic Monthly.

"Truth is none the less true if it fails to secure recognition during a long period of time".

That is precisely what the National Reform Association is asserting about the Kingship of Jesus Christ in the normal life of a Republic. Because it has been obscured for 135 years, it is none the less a fact, and the sooner we recognize that fact the better for us as a nation.

The Lutheran, broadcasting editorially.

"It is not your Bible that determines what you are, but it is what you extract from it".

Nowhere is this more true than in the realm of political science. A man may be a very devout Christian, but if he extracts only the ideas of personal salvation from the Bible, and takes his political philosophy directly or indirectly from Rosseau, he is not a Christian citizen. He is a secularist, and that means the right hand helper of the Atheist.

The Christian Century "Observer" broadcasting.

"The Modern boy is rather better than the boy of my day, but I am greatly concerned for him because he needs to be many times better".

As civilization becomes more complex the material of which it is built must ever become stronger to prevent disaster as we had to improve steel to get speed, comfort and safety in travel. The church with her evangelism is the only spiritual chemist that can meet this problem.

The Baptist broadcasting in its Book Reviews column.

"W. S. Fleming has written a pamphlet entitled, the Bible in the Schools or Chaos. It is full of assumptions and sophistical reasonings such as commonly characterize all attempts to establish religion by law."

And yet, almost one-half of this pamphlet is made up of quotations from sixteen of our State Supreme Courts, some of which have been approved by the United States Supreme Court, alleging the practice set forth, to be thoroughly American, wise, necessary and Christian. We fear our brother, the review editor, has drawn his political philosophy elsewhere than from Romans 13:1-5.

Senator Shepard broadcasting through the New York Times.

"The whole proposition of the government poisoning people is merely a tempest in a hip flash".

Since the U. S. A. puts in but four percent of wood alcohol; England and France ten percent, and Canada thirty percent and since it has recently leaked out that Canada has knowingly let millions of dollars worth of liquor slip through by taking a most unworthy advantage of someone's trickery in drawing the treaty a year ago, the only serious question is as to whether it is the stuff from Canada that is acting as New York's assistant fool killer.

I was reading in the Review of Reviews today an article by a light weight about clean shows and he said, "Maybe if legislators do not pass any laws on this subject, competition will make all papers decide to be good." When a skunk quits robbing the hen roost because his neighbor across the creek left such a bad odor that it made the farmer mad, then the papers will quit publishing divorce scandals for fear of offending the public.

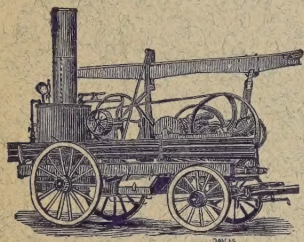
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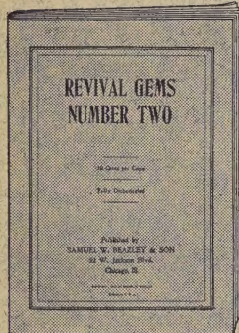
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